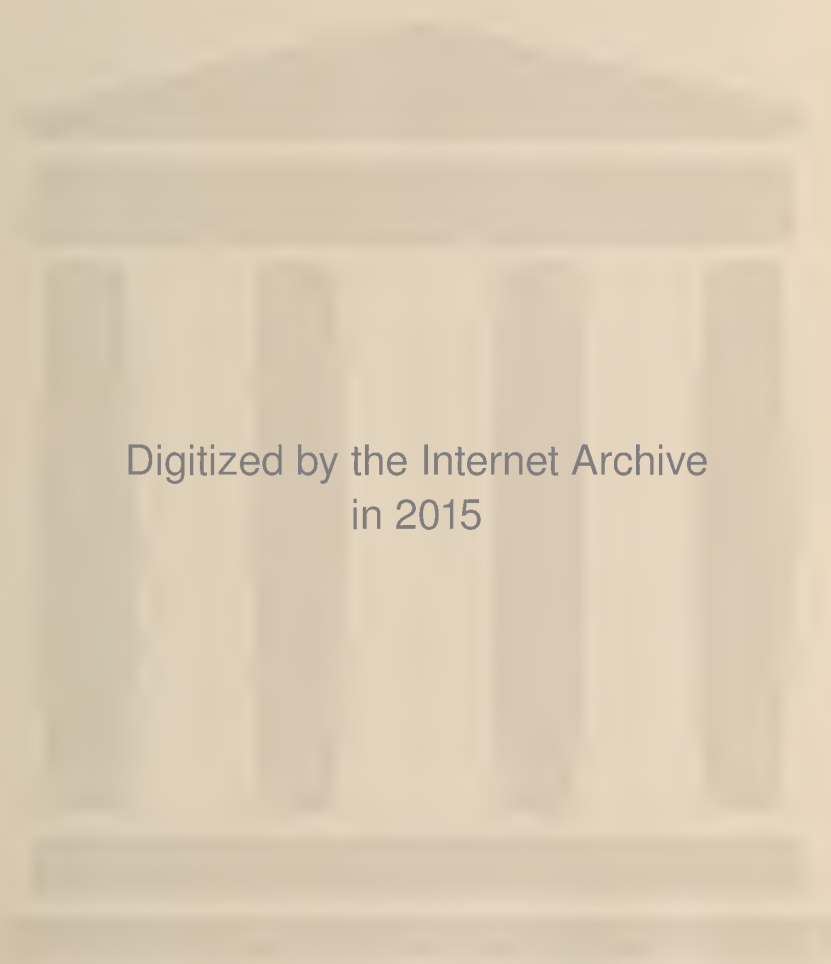






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# The Outlook of Missions

Volume XV

Number 5

May, 1923



THE CORINTH REFORMED CHURCH, HICKORY, NORTH CAROLINA  
PLACE OF MEETING OF GENERAL SYNOD, MAY 23-30, 1923



# Those Summer Conference Days

Prepare for Them Now—Here Are the Dates

<i>1923</i>	<i>THE CONFERENCES</i>	<i>1923</i>
<b>Hood College</b>	Frederick, Md. Rev. S. C. Hoover, Frederick, Md., Chairman	July 9 to July 15
<b>Catawba College</b>	Newton, N. C. Rev. L. A. Peeler, Kannapolis, N. C., Chairman	July 14 to July 20
<b>Bethany Park</b>	Indianapolis, Ind. Rev. F. W. Knatz, Fort Wayne, Ind., Chairman	July 14 to July 20
<b>Kiskiminetas Academy</b>	Saltsburg, Pa. Rev. A. B. Bauman, Johnstown, Pa., Chairman	July 21 to July 27
<b>Heidelberg University</b>	Tiffin, Ohio Rev. O. W. Hanlman, Akron, Ohio, Chairman	July 21 to July 27
<b>Theological Seminary</b>	Lancaster, Pa. Rev. Howard Obold, Quarryville, Pa., Chairman	Aug. 4 to Aug. 10
<b>Ursinus College</b>	Collegeville, Pa. Rev. H. I. Stahr, Bethlehem, Pa., Chairman	Aug. 13 to Aug. 19
<b>Mission House</b>	Plymouth, Wis. Rev. W. C. Lehmann, Plymouth, Wis., Chairman	Aug. 20 to Aug. 26

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REFORMED CHURCH BUILDING, 15th and Race Streets, Philadelphia

# The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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# The Quiet Hour



And let us not be weary in well doing: for in due season we shall reap, if we faint not.

—Galatians 6: 9.

Why build these cities glorious  
If man unbuilted goes?  
In vain we build the world, unless  
The builder also grows.

—EDWIN MARKHAM.

When my spirit aspires to Thee, and meditates on Thine unspeakable goodness, the burden of the flesh becomes less heavy, the tumult of thought is stilled, the weight of mortality is less oppressive.—*St. Augustine.*

“O living Voice within the silence calling,  
My spirit answers wheresoe'er I roam,  
Through life's brief day still keep my feet from  
falling,  
And lead me through the evening shadows  
home.”

Money and merchandise are holy things when they minister to life: they are wholly evil things when they become masters of life.

—RICHARD ROBERTS.

I began to absorb the lesson to do justice to truths presented, and services rendered, by men in various schools, with whom in important and even in vital respects I could not in the least bring myself to agree.

—VISCOUNT MORLEY.

Again and again throughout the day it is possible for us, by a conscious upward glance, to confirm the habit; until it happens that the soul is always in the posture of prayer—in business, in laughter, in trade, at home, or abroad, always in prayer—and therefore, in every part of the wide and varied battleground of life receiving the all-sufficient grace and love of God.—*J. H. JOWETT.*

There are no disappointments to those whose wills are buried in the will of God.

—F. W. FABER.

If life be short, let's make it  
As lovely as a rose!  
If cares there be to shake it,  
If griefs there be to break it  
With multitude of blows,—  
If every joy forsake it,  
And only sorrow wake it,  
Let fragrance crown its woes!  
If life be short, let's make it  
As lovely as a rose!

—CHARLES G. BLANDEN.

There may be growth without Christ, but there can be no Christian growth without Christ. Only as our life begins in *Him* and is nourished by *Him* can we grow into *His* likeness and be worthy of *His* name.

—JOHN McDOWELL.

“To the wise man his own wisdom seems but a broken fragment of reality. It is through such humility of mind that the wise have obtained their wisdom.”

“If we have put God forever beyond dispute, if to Christ we have given for good and all the keeping of our heart, we shall be unafraid and unmoved whatever may befall us, or however enticingly we may be tempted.”

“My mind to me a garden seems,  
Where I can walk at will,  
In Arcady, the land of dreams,  
Where all the world is still;  
Where purple clematis hangs low,  
Around a rose-wreathed portico,  
And on the hedge of golden glow  
The light from cloudland streams.”

## THE PRAYER

O GOD, we rejoice in Thy love, which is without beginning or end! Thou impartest it without measure, and yet it is never exhausted. Help us to live in the love of God this day! AMEN.

—JOHN GARDNER.



# THE OUTLOOK OF MISSIONS

VOLUME XV

MAY, 1923

NUMBER 5

## The Meeting of the General Synod at Hickory, N. C.

THE hearts no less than the eyes of members of the Reformed Church will be centered upon Corinth Church, at Hickory, N. C., from May 23-30, 1923. It will be the place of meeting for the General Synod. Great preparations are being made by the General Committee for the entertainment of the delegates, as is customary on the part of the hospitable people in the Southland. Many of our pastors and elders have never been in Hickory, but they will find that the grasp of the hand there will be as cordially warm as the weather in the closing days of May.

It may be a providence that the General Synod should meet so far away from its old moorings. One thing we have always been strong on, and that is on our provincialism. We have been hugging the shores of the Lehigh and Schuylkill and Susquehanna Rivers too long, and it is time that our eyes fall upon the unoccupied territory, which by right belongs to our denomination, in the great state of North Carolina.

The problems that face the General Synod are great and grave, but the wisdom of so many minds will solve them to the progress of our beloved Zion and the glory of the Lord.

The Classis of North Carolina covers the entire state, and has within its bounds a number of Home Mission congregations. These deserve the help of the stronger congregations throughout the Church, for we need a strong constituency in the South and in the West, as well as in the East. Catawba College is our only institution in the Classis and must be kept up for the training, not only of ministers and teachers, but also for men in business, trades and on the farms.

The pastor, Rev. W. W. Rowe, of Corinth Church, is a most genial and progressive man, and will greet every delegate with a smiling countenance. He has a most capable General Committee with Mr. H. W. Link as chairman, in charge of the entertainment, and we can bespeak for the delegates a most royal good time. If the business of the Synod will be carried forward with as much ease and comfort as the hospitality in store for all, the Twenty-first Triennial Session of the General Synod will go down in history as the most pleasant and profitable ever held.



REV. W. W. ROWE

### How Familiar It All Sounds

THE Moderator of the General Assembly of the Presbyterian Church has issued a statement about "Borrowing Benevolences to Run the Church," that might well have been written by the President of our General Synod. It furnishes food for thought. Why a big, rich denomination should be put to the borrowing test is a surprise, especially to those Churches that are not thinking in terms of millions. We regret that it is so, but it affords us a little comfort. However, in this way only, that there are members in other flocks, who are just as tardy as those of our own in paying frequently and fully for the regular expenses of the Boards. The truth of the matter is that in most churches the bulk of the benevolent moneys reaches the treasuries during the last month of the financial year. "We are told that we are paying many thousands of dollars in interest annually for money borrowed to carry on our work until the last days of March, at which time checks mounting to millions come in." How exactly this language fits into our own scheme of receiving the money for missionary work and other allied objects! The able Moderator blames the local church treasurers for withholding the funds. He thinks there may be something the matter with the working out of our weekly system of church offerings. He also indicates that the benevolent

moneys are being used for local congregational expenses until the end of the year, and then hints that some of the money may never reach the Boards. "Using benevolences to run the church is like using trust funds to pay one's bills. However honest one's intentions may be, it is a dreadfully dangerous procedure."

*Get the heart right*, and any system will work well. It is not in the collecting devices that we must find a remedy for the lack of funds and for the slackness in forwarding them. The cure lies in applying the business conscience to the business of the Church. We all know that in circles outside of the church some of the methods used within the church would not be tolerated for a moment after their exposure. Since the Moderator of the General Assembly has laid bare these unsound methods of procedure, we do well to take steps so that the people will contribute the money systematically and proportionately for the carrying on of the work of the Church at large, and then see to it that it will not lie idle in a local safe or bank, but be hurried off to do the work for which it was given. What a relief this will bring to anxious Board treasurers, and what a saving in interest on loans! Let us start the new triennium with the resolute aim to improve the giving and forwarding system in our Church.



✠

FOREIGN MISSIONARIES  
FROM NORTH CAROLINA  
REV. STERLING W.  
WHITENER AND REV.  
FRANK L. FESPERMAN



## PLANTING CHRISTIAN COMMUNITIES IN PAGAN LANDS

THERE are still some members of the Church of Jesus Christ who fail to recognize the significance of the foreign missionary's task. To some he arrives at his "field" with a carpet bag and Bible and immediately proceeds to dispense the Word of God from a soap box to a startled group of half-clad natives—"heathen," so-called. To others he is a necessary part of a respectable Christianity, and his support must be included in the "good works" to be found credited at the last day. Others find no place for him whatever in the plan of the Kingdom.

### Which is Right?

Which of these conceptions is correct? Ask the man in the jungles of Africa who is teaching the black man the righteousness of monogamy? Inquire of the faithful couple laboring under the shadow of one of India's temples in an effort to lift human relationships above the contacts of the brutes. Write to the Kingdom toilers in Korea, buried deep in the task of giving girlhood an even chance in the world. Listen to the missionary in Japan who is teaching ideals that would do away with the wretched moral conditions there. Their answer is unanimous. Not one of the conceptions stated is correct. The foreign missionary is busy planting Christian communities in pagan lands. And his task is a most important part of the process of establishing the Kingdom of God on earth.

The process of planting these Christian communities is simple in theory. In actual practice it encounters all the customs and prejudices which the people ministered to have inherited from all the ages. But the missionary of the Cross in foreign lands knows no such word as defeat. He has been commissioned to a task and he intends to make good. The church at home has sent him forth. He arrives on the scene of his labors. What next?

### A Process of Kingdom Building

As soon as the necessary mastery of a new language is accomplished, the missionary starts in to make personal contacts, by teaching or healing or direct

preaching. He establishes a home in the midst of the people to whom he ministers. This home is the great illustration of the power of Christ in human lives—the message he has come to teach. For a Christian home is vastly different from a non-Christian home, especially as found in pagan lands.

As men and women accept his teaching, which at first bears down the Gospel on the individual life, they strive to imitate the missionary's home. These new homes multiply, and themselves become illustrations of the power of Christ. Many who do not yield to the missionary's teachings are convinced by the new type of home of their neighbors. When a goodly number of such homes are established, a new attitude towards social customs becomes the theme of the teaching.

The African must be taught the necessity of having but one wife. The Chinese must be taught the iniquity of foot-binding. Womanhood in India must be lifted to a higher plane. The evils of industrial peonage must be pointed out. Healing of the sick must be encouraged. The value of human life must be propagated. Life becomes a new thing in every sense of the word in every village to which the missionary has come.

### What if the Task is Not Done?

The missionary is able to meet only a small part of the demands made upon him. One of these unsung heroes recently stated that it would take him over a year to spend a day in each of the preaching appointments in his parish. Yet he knows that he should live in each village awhile if he is to be much of an influence in making the community Christian. He also knows what it will mean to the land that sent him forth if the task is not done thoroughly. The old distinction between East and West has largely given way under the pressure of modern international relationships. Whatever evils are allowed to last in the religious or social systems of Oriental nations bears fruit for the farthest removed peoples of the Occidental world.

So the foreign missionary works hard at his task. For he knows that wherever

the Christian community is established it is the means of changing the whole outlook of life of the non-Christian masses. Though he live in a grass hut beside a ditch, and work his garden patch with a crooked stick, the Christian's life is in advance of the best in non-Christian lands, and the fruits of such living eventually come to the fore to be the pattern taken by those who have not yet subscribed to the teachings of the Gospel. And the Christian attitude towards life has a tendency to national as well as community betterment. Officials find a new set of ideals arising and find a spirit of independence and progress which is exactly contradictory to the time-honored subservience and conservatism inculcated by pagan faiths.

The foreign missionary is planting Christian communities in pagan lands. He is seeing character and vision develop under the teaching of the Word of God, and peoples long dead in trespasses and sin becoming alive to the new order of the Kingdom of God.

RALPH WELLES KEELER.

### Rural China a Great Problem

A NEW phase of the missionary problem in China is the farmers. It is said that three-fourths of the 400,000,000 live in rural districts. The agricultural industry is the main work of the people of China. While the wealth, the intelligence and the leadership may be found in the large cities, yet the main task of the Christian Church is with the people in the farming villages. Agriculture is pressing its claims upon the attention of the missionaries and it is becoming evident that the village church is only possible by teaching the Chinese farmers the science of good farming. They lack the first elements of modern science. They are helpless against diseases of plants and animals, and insects work their will. They know very little about seed selection. Their farming implements are primitive. The great need in China seems to be for a farmer-missionary. Those who have studied the problem declare that the great task of the Christian Church is to provide thousands of men, Chinese Chris-

tians, whose education will fit them for the pastorate and as expert teachers of farmers. "This is a difficult role to fill, but it is almost essential to the development of the Christian Church in rural China." In the schools at both of our stations in China efforts are being made, on a small scale to train students for this important service. "It is significant that the head of one of the special institutions in America for the training of missionaries has said officially in his last report that the time has come to give all foreign missionaries some training in agriculture, on broad lines of course. They deal primarily with rural folk and must know the moral problem as background for true evangelization."

### Anonymous Remittances

October 19, 1922—Baltimore, Md.  
 November 6, 1922—New Glarus, Wis.  
 November 9, 1922—Wilkes-Barre, Pa.  
 December 14, 1922—Turtle Creek, Pa.  
 December 18, 1922—Bethlehem, Pa.  
 December 18, 1922—Milton, Pa.  
 December 28, 1922—Wheatland, Iowa.  
 January 8, 1923—New Philadelphia, O.  
 January 15, 1923—Westminster, Md.  
 January 18, 1923—Elizabethtown, Pa.  
 February 8, 1923—Melbourne, Iowa.  
 February 16, 1923—Hanover, Pa.  
 February 20, 1923—  
 April 12, 1923—Tiffin, Ohio.  
 April 16, 1923—

The Indian Bureau estimates 90,000 as the approximate number of Indian children between the ages of five and eighteen. Of this number 7,000 are ineligible to attend school because of ill health, defective eyesight, early marriages and other reasons.

\* \* \*

The first Bible in any language printed in America is John Eliot's Indian Bible in the Natick, Massachusetts, dialect.

\* \* \*

To adopt a child for a year a Woman's Missionary Society or an individual may pay \$50 to the Indian School at Neillsville.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Days in Detroit

By REV. C. E. SCHAEFFER, D. D.

IT was my pleasure and privilege to spend part of Holy Week and Easter with the pastors and people of our Reformed Churches in Detroit, Michigan. In spite of the extreme cold weather by the lake, the Christian spirit in those churches was warm and glowing. Detroit is a city with a million population. A conservative estimate places the population seven years hence at two million. The Reformed Church came to Detroit seventy-five years ago when a German congregation was organized. For fifty years this was the only congregation our denomination had in this city. Its present location is very excellent. It has a splendid equipment, a commodious church building and parsonage, and the present pastor, Rev. L. D. Benner, is doing a very fine, constructive piece of work.

Fifty years after this first congregation was organized, an English Mission was established. Grace Church was started twenty-five years ago. It was originally located on a side street on the border of a semi-slum district. It, however, served a good purpose. Some of the good, old stand-bys of the present Grace Church came into the Mission in those early days. About ten years ago it was relocated. A choice site was secured on East Grand Boulevard and a new church and parsonage were erected. I spent from Wednesday night to Sunday noon with this congregation, of which Rev. C. A. Albright is the pastor. The audiences kept steadily increasing, with two services on Good Friday and a Sunrise Service on Easter morning, until, at the regular morning service on Easter the church was crowded to its capacity. Thirty-seven new members were received—twenty by confirmation and the rest by letter or reprofession. Pastor Albright also baptized seven children. There were more men than women

received into the fellowship of the church, and the congregation is distinctively a man's congregation. Miss Martha E. Zierdt is employed as the pastor's assistant and she is rendering most valuable services. The church is located in an enterprising section near the Dodge Motor Works. It is now planning to make provision for social and recreational features so greatly needed in that part of the city.

Six years ago Trinity Church was organized on the Seven-mile Road out beyond the Ford Motor works. Rev. F. W. Bald is the pastor of this Mission, and Miss Alvina Hannig is his very efficient assistant. Wonderful progress has been made in this community. A fine church building has been erected and a parsonage has been bought, and the church ministers in spiritual things to hundreds of people in this community. I spoke there on Wednesday night at a "Food, Faith and Fellowship Dinner," and on Sunday evening attended the Easter Festival when there were more than three hundred people present. In this church, as well as in Grace, the communion was one of the largest in its history and twenty-five new members were received into the fellowship of the Church.

Dexter Boulevard Reformed Church is the name of the newest congregation. This is located in the northwestern section of the city, in one of the finest residential districts. The Mission has a wonderful location and is at present housed in a portable building. No pastor has as yet been secured, although services are being held every Sunday and a fine nucleus of prospective members has already been gathered. It is hoped that when a pastor arrives they will be able to present him with a charter membership of at least fifty. The work is temporarily carried on by the pastors and social workers of Grace

and Trinity Churches. I spoke there on Sunday morning and a group of young people from Grace Church furnished excellent music.

A year ago we received into the fellowship of the Reformed Church, the Hungarian congregation. This is one of the largest Hungarian churches in America. It has a membership of over nine hundred. More than six hundred communed on Easter. The church was crowded to its capacity. Rev. Michael Toth is the pastor. Another service was held on Easter Monday morning, when the church was again filled. I spoke to the congregation on this occasion, telling them of my experiences in Hungary last Summer.

The Council of Churches in Detroit had arranged for a series of services on Good Friday from twelve to three. All stores and offices were closed during those hours and four of the largest theatres in the city were crowded with people and a large number of churches were open at the same time. I spoke in the Adams Theatre before an audience of about three thousand. Dr. M. C. Pearson, the Secretary of the Council of Churches, says that there ought to be one hundred new churches started in Detroit at once. Here certainly is one of our most fertile fields and largest opportunity. The Lutherans, who came into the city about the same time as we did, have seventy-eight congregations. We have five, and three of them have come within the last few years.

### Three Months Among the Magyars

By SUPT. D. A. SOUDERS

THE three months just closed were of more than usual interest among the Magyar Missions. A Sunday with the congregation in Springdale showed that a period of one year of independence and the consequent expenses had brought better judgment to prevail and officers and people alike voted to accept the Tiffin Agreement and asked the Board to commission Rev. Andrew Kish, pastor. The work here is no doubt hindered by a Social Benvolent Association to which most of the men belong, but the pastor and his consistory know this and hope to overcome the adverse influence. This congregation

is well situated in the Allegheny river, 20 miles from Pittsburgh, and so is a good centre for the Magyar colonies up the river for 50 miles.

A second week was well spent in a conference of Seminary students and Missionary Societies in Dayton. Seldom was the Superintendent plied with so many questions about Immigrant Mission Work and especially about the book, "Magyars in America," which had appeared a few weeks before. It must have been read by quite a number of people judging by the comments sent the author. No, not all favorable comments, but friendly, for our Magyar friends are close observers. Somewhere two divisions of the peasant class are designated in Magyar as *Beres* and *Betyar*, terms used by an English writer to distinguish farm hands who stay all year from the seasonal workers. *Beres* is O. K. but *Betyar* means freebooter. Alas the error! Words in Magyar as in English have a history. When the present issue of "Magyars in America" is exhausted, the terms will be changed to *resident* and *migrant*.

Sunday was spent with the Hungarian Congregation in Dayton. Special attention is given at present to developing the Sunday School. The Pastor, two Hungarian Seminary Students, and several young ladies of the congregation are the teaching force. The chief elder (Curator) is the monitor who keeps an eye on the restless pupils (just as the deacons in the gallery used to do in one of the Reading churches 50 years ago).

The interest of the children was very commendable.

The next trip was to the annual meeting of the Eastern Hungarian Classis, January 24, in company with General Secretary Schaeffer. There had not been an annual meeting for more than a year, so the success of this meeting was problematical. The attendance included a minister and elder from each congregation. Two new members joined the Classis, Prof. Alex. Toth, of Lancaster, Pa., and Rev. Gabriel Dokus, Sr., and his congregation, of South Norwalk, Conn. Being a small Classis, the routine of giving parochial reports was short, but

interesting. By close attention to work all the business was consummated between 9.30 A. M. and 6.00 P. M. This was done and more easily because Dr. Takaro, the President and Pastor Loci and his hospitable wife entertained the Classis in his own home. One of the older pastors present remarked after the close of the meeting:—"We could never do so well when we went out for our meals." The evening of this day was given to addresses to the congregation; two in Hungarian and two in English.

February 22 also was spent in New York with the Hungarian congregation. This time the occasion was a conference of all the Magyar Reformed ministers of the Eastern Classis. Owing to funerals and other unavoidable hindrances only three of them appeared. The conference failed, but the English speakers present, Secretary C. E. Schaeffer, Prof. J. H. Christman, Prof. Hartman, Mr. Wise and the Superintendent, were fully repaid by the attentive congregation who greeted them and listened to them all in turn. What patience and receptive powers these people do have! Another conference is scheduled for Lancaster some time in June.

A week later was a busy Sunday in McKeesport, Duquesne, and Homestead, three services and three addresses. On this day it was the Homestead congregation that exercised its ability to hear, for there were three sermons or evangelistic addresses in the evening, to be followed by three more on Monday and three more on Tuesday evening. We have no report yet, but are confident of good results.

### From the Reports

"In pursuance of the work of my department during the past quarter, I visited twenty-eight missions—two of these twice each. I held twenty-five conferences with the consistories in the missions visited. I also visited, upon invitation, five other churches. . . Conferences were held with the pastors and elders of the missions in attendance upon their respective synodical meetings last fall and requests were

again formally made by two of these groups for all-day conferences at some other time than that of the Synodical meetings. . . I investigated one prospective mission field and opened the way for investigation of another field. . . I attended the annual meeting of the Penna. Federation of Churches, of whose Commission on Comity and Missions I am chairman, and a committee meeting of the Commission on the Church and Social Service of the Federal Council and a committee meeting of the same body. I attended also the All-Board conference at Harrisburg and a number of other conferences. . . Four missions became vacant during the quarter in addition to those reported at the last meeting of the Executive Committee. Seven vacancies have been filled during the quarter. At this time there are seven vacancies, for nearly all of which we have prospective candidates. . . The Executive Committee of the Commission on Social Service and Rural Work met at Harrisburg on November 23rd. The commission recommended that a course for rural pastors again be provided for in the Summer School at the Eastern Theological Seminary, Lancaster, Pa., which will be held July 9th-20th; and that the scholarship plan of the Board of Home Missions be continued, with the understanding that should there be a school at State College, Pa., place of attendance on the part of holders of scholarships shall be decided in counsel with the secretary of the commission upon the basis of preference, courses offered and distance from the respective schools."

J. M. MULLAN.

"The official interdenominational subject for Home Mission Study next year is 'Saving America Through Her Children.' However, in consultation with Dr. Schaeffer, it seemed best to us next year to have the adults at the Summer Missionary Conferences, and subsequently the entire church, study the subject of our Hungarian work. If there is one outstanding fact that challenges the attention of the church concerning our Home

(Continued on Page 211)

### One Hundred and Twelve New Members in a Pastorate of 106 Days in a Home Mission

**E**ASTER Day was a happy one in St. Andrew's, Philadelphia, because the membership of the congregation was increased by 50%, 112 new members being added—40 by confirmation, 72 by reprofession and certificate. The above is a photo of the new members present at the Easter morning Communion. Rev. Albert G. Peters became the pastor on December 16, 1922, and on the first Sunday in January challenged the members of the mission to join him in a membership campaign. The goal was set at 100. Voluntary personal workers called on all prospects to prepare the way for the pastor to do the final work. The campaign was conducted quietly without organization, but the results were announced from the pulpit every Sunday. A series of evangelistic services conducted by the Synodical Evangelist, Dr. Zartman, materially aided the project. On January 1 the congregation numbered 221; now, 331. A special Thank Offering of \$244

was received on Easter Day. The Sunday School's "Booster" offering was \$624.56. These moneys will be used to pay the apportionment, of which only \$68 had been paid prior to May 1. The Sunday School recently purchased a large sized Hoover sweeper, a new piano, Primary hymnals, and small duplex envelopes. In January the congregation purchased a parsonage. On April 8 the Every Member Canvass was made. The pastor and committee were assisted by Rev. J. G. Rupp. The latter and Elder F. M. Berkemeyer gave "The Church in Action," at the evening service. On Easter Day every new member was asked to fill out a service card, on which there are blanks to indicate which of the 12 organizations of the congregation each member is willing to join, and the various methods in which each agrees to serve Christ in St. Andrew's Church. There are also spaces in which to pledge daily Bible reading, daily Family Worship, and regular attendance at the services of the sanctuary. Excellent results are hoped for from these service cards.



THE NEW MEMBERS PRESENT AT THE EASTER MORNING COMMUNION IN ST. ANDREW'S, PHILADELPHIA, REV. ALBERT G. PETERS, PASTOR



## THE HUNGARIAN EDUCATION SITUATION

ONE of the most interesting reports presented to the Board at its recent meeting, was that of Prof. Alex. Toth, formerly pastor of the large Hungarian Church in Cleveland, Ohio, and now Hungarian Professor in the Educational Institutions at Lancaster, Pa. While this report was rather lengthy to give in its entirety in *THE OUTLOOK OF MISSIONS*, it is felt that the readers will be interested in the rather full abstract of the same, which is here given:

My work was begun before I came to Lancaster. I wrote about ten articles in various Hungarian newspapers concerning the work to be started here and communicated with prospective students, both in person and by letters. It was already late to start such propaganda at the end of August, the majority of the boys already being engaged in different schools. The opinion of our school authorities was that it would be better not to have too many students for the first year, and the results proved this opinion . . . It is here that I must mention one of our greatest difficulties. We are working without tools: *we do not have books*, nothing for students, and insufficient number for the teacher. We badly need textbooks and a library also. This need is the most urgent. The supply is limited; there is an always growing scarcity of books in Hungary, and the books are exported through the greatest difficulty. . . I wish to speak about two other needs of the Hungarian students. One of them is the need of a room for a Hungarian Literary Society, which could be used both for reading room and library and oral exercises. To avoid misunderstanding, I must emphasize that our aim is to bring our Hungarian students into the closest fellowship with the American boys, and I am glad that one of them is already a member of a good Fraternity. But at the same time, we have to train our boys for their future public life and leadership among our Hungarians in America. . . The other is the lodging. It would be much better if all our students could room in our dormitories. Let us hope, that with the realization of the new plans completing our dormitory system, this need will

be met. What are our prospects about the future number of Hungarian students? My answer is that in case they get sufficient financial help, the number will never fall below twenty, and may easily reach thirty or more. Our Church may justly expect help from these students. This is proved by the fact that out of the seven, four propose to enter the ministry, and among the next seven on the waiting list, there are four more again. . . The need of financial help is the great problem that confronts us. . . Such financial help cannot be expected from our Board. Therefore I conceived the idea of a *Hungarian Fund*, which has to be built up for yearly contributions or occasional donations. The first of the contributors will be naturally our Hungarian congregations. There is not any among them, not even the poorest, which could not afford at least \$25 as a yearly contribution toward the Fund, and the larger ones can vote \$50 and the largest \$100. I expect approximately \$2,000 yearly from this source. Then the large Federations and even the local lodges and societies, together with the individuals, and one can expect a similar or even a larger sum from these sources. It is difficult to organize such a system. It is quite unusual for a teacher to go around and solicit not only his students, but the money also which enables them to study. It is also very hard to prepare my lessons and work on the organization of this system at the same time. But there was no other way before me, and this had to be done, so I undertook this task faithfully and I do hope that this aim of securing a sufficient Hungarian Fund can be attained in two or three years. According to this plan, I started to visit our Hungarian congregations. The schedule of my courses was fixed so that the week-ends remained free, and I was able to travel on Saturdays and Mondays. During school time I can go only to the Eastern congregations; but in order to push this plan ahead, I had to sacrifice my Christmas, vacation and family, and leaving them for the first time in my life on this holiday, I went to the West for a hurried trip. . . I also delivered speeches, sermons or lectures at a num-

ber of English-speaking congregations. During the 20 days of my trip in December, I delivered twenty-five addresses, sermons and speeches, having held an evangelization week in Detroit. . . But even the full success of this organization will not be sufficient for a larger number of students. We have to seek help from our American brethren and church organizations. If other Synods would follow the example of Pittsburgh Synod, which pledged support for three students—if individual congregations would accept financial responsibilities for our boys,—if such great-hearted individuals would remember us, like dear old Dr. Stepler, from Cleveland, who sent in the very first check for our fund, on the occasion of his sixty year jubilee in the ministry,—then our troubles would be over very soon. Our fund has to be aimed at \$10,000 a year. With this amount we could help 50 students yearly—and I dare to think of that many within five or six years. It may seem unjustified that we plan for such extensive help for the Hungarian students. But this help, individually would not be higher than the regular amount given by our Board of Education, except in necessity, and always subject to the approval of our Committee of this Hungarian Fund. On the other hand, I know our people, and realize fully their present feelings toward the higher education of our boys. All this will change in due time, and when these yearly contributions to the Hungarian Fund will slowly drop out in ten, fifteen or twenty-five years from now, our people will be at that time sufficiently aroused to appreciate and use this opportunity. . . Permit me to answer an important question—Who is going to gain by this work? First of all: our Church, the Reformed Church of the United States. Our exhausted supply of ministers will be replaced: we may fairly expect at least five students in the Seminary all the time, but this number may increase considerably. Beside the Home Mission work, possibly the Foreign Mission field will also get recruits. Those in other vocations will become warm-hearted members of our Church, to whom they owe so much. Another important consequence will be the good effect produced on

our Hungarian people, who will appreciate much more the good-will of our Church from the sacrifices she makes for them. The independent congregations will easier join our Church, if this real Magyar work is fully maintained at our institutions.

The country at large will see unmistakable good results. In this age of social unrest and racial problems, it is of the greatest importance that the immigrant races should have competent and trustworthy leaders, whose education renders them capable to stand any troubles. . . The leaders of Hungarians in America are mostly Jews; it is high time that Hungarians should come into their own. America is in a continuous process of progress, and her greatness is moving ahead through the elevation of old and new immigrants. Hungarians were always praised for many good qualities, manifested in their work in this country. Could they not be worthier if their education and intellectual life would be raised high above the present level?

But it would be futile to deny how poor, mutilated Hungary itself is going to gain and gain much through our sacrifices here. As a rule, a few of our boys will return to the old country and will naturally permeate the old world with new ideas and join the new evangelistic movements of revival already in full swing. They will carry home the American spirit of Christianity and modern conceptions of church life and will awaken this large but somewhat fossilized body of the Hungarian Reformed Church. This Church, which up to the end of the war, was the largest in our denomination, still has a great mission, and it can be fulfilled only with the humble willingness to be a tool in God's hand for the purpose.

Even politically or racially it is of a great importance for the Hungarians to gain here able defenders of justice and good friends for an oppressed nation. Hungary is oppressed now, and it is not the first time in her history. . . We need awakened Christianity, we need an awakened Reformed Church in Hungary, last bulwark of Protestant Christianity on the East of Europe.

I do not hesitate to say that our work to secure higher education for the Hun-

garians in America, is a blessing to Hungarians in America, to our Reformed Church in the United States, to the Reformed Church in Hungary. It is the Reformed Church only, representing the true Gospel, which may save Hungary, as it has saved her many times in the past; and it is a Christian Hungary only which may save the racial balance of Eastern Europe. It is noble to work hard for such ideals."

### Observations of the Treasurer

J. S. WISE

**A**FTER experiencing the joy of preaching for a whole week I left Roanoke, Va., on Good Friday night and expected to be in Washington early Saturday morning. At eleven o'clock I climbed up into "Upper Seven" where I finally succeeded after many uncomfortable twists in preparing myself for a comfortable night's rest. To do it successfully it is almost necessary to be an expert contortionist. For that reason I do not like to travel in an upper berth, and never do when a lower one is available. However, when one is finally and properly prepared "the upper" is preferable, for smoothness of riding and freedom from much of the rattling noises of the wheels.

My mind was too active to permit of immediate sleep and consequently I reviewed the happenings of the week. I left Philadelphia Saturday afternoon and arrived in Roanoke early on Palm Sunday morning, refreshed and ready for the day's duties. These duties consisted of teaching and addressing the Sunday School, preaching at the morning and evening services and a short address, by way of good measure, to the Christian Endeavor Society. Every night during the week, ending with Friday, I delivered the message and experienced the joy referred to in my opening statement. It is certainly a joy to preach and teach daily for a whole week. I envy our preachers. Of course, Holy Week creates the atmosphere! The people are responsive and the themes are naturally selected for their appropriateness, beginning with the triumphant entry into Jerusalem and ending with the Cross of Calvary. I

could not, however, close my series at that point, and, therefore, anticipated the triumphant resurrection.

My stay in Roanoke was made exceedingly pleasant because of the usual and genuine hospitality to be found there. That is one of the agreeable compensations of all general Christian Workers. No one can spend ten or more years in the general work of the Church without having hundreds and hundreds of joyous experiences and fond recollections of the kindness, hospitality and good-will of hosts of open-hearted friends wherever he may be called—North, South, East or West. But to one whose message is ever the same—Home Missions—there comes a peculiar joy and sense of relief when the ever-present "shop talk" may be put aside, even for the brief period of a week, and he can deal unreservedly with the more personal and deeper spiritual truths. Such occasions are like oases in the desert.

With such pleasant thoughts I soon fell asleep and a little later felt the train moving out of the station.

At seven-thirty next morning the porter tugged away at my blanket and informed me that if I wanted breakfast I had better "get up." I soon learned that we would enter Charlottesville in half an hour and that we were about five hours late. During the night the engine broke down, causing the delay. That meant that I would arrive home at about six o'clock Saturday evening instead of noon, as I had planned.

Well, I "climbed down," had my breakfast, boarded the train, read the morning paper and found I still had about two hours at my disposal before arriving in Washington. For the first time I gave attention to my surroundings.

A pleasant-faced woman occupied the seat directly facing me. She boarded the train somewhere along the line and occupied "lower seven." I handed her my paper, which was graciously accepted, looked out the window, twirled my thumbs and heartily wished that the time might fly more rapidly even as the train was now "speeding up" in an endeavor to make up for time lost. The pleasant-faced woman soon finished the paper and, I suspect, was about to twirl her thumbs also, when I

opened the conversation with some passing remark.

I learned that she was Mrs. Arthur L. Harris, of Betterton, Maryland. She was returning from an extended lecture trip in Indiana. She was a plain farmer's wife, the mother of five children and intensely interested in the promotion of better social and educational advantages in rural communities in the South. She told me many interesting things concerning the perplexing problems of the present-day farmer. There was much food for thought in many of her statements.

One statement was, "on the farm every one in the family, works. Even the children, over six years of age, 'does chores' and practically earn their own living. Every farmer's wife does sufficient work to support the family and whatever is earned and placed in the bank after expenses have been paid, represents the farmer's compensation for the year's work. Very often the amount is next to nothing. On the other hand," she continued, "your city plumber not only demands sufficient compensation to support himself and family, but he demands in addition a sum that will expensively dress his wife and children and permit them to spend hours of their time in the movies."

I had never thought of the rural problem in quite that fashion. I was also informed that the farmers in her section, after shipping thousands of baskets of peaches into the Baltimore markets, often realize nothing more than the cost of the baskets. All the labor and the fruit are absorbed in transportation charges and commissions. Perhaps this is an extravagant statement, but she certainly impressed me as a person of sterling veracity.

Much more was said, but my space will not permit anything further except to say that she is busily engaged in the promotion of better roads, better housing, better sanitation, better educational facilities and many other betterments, such as only a representative of the Farmers Union (in the North, Grange) who is thoroughly up-to-date and full of helpful ideas would advocate. There should be more of her kind, and we need to acquaint

ourselves more and more with these rural problems in the hope that our Country Churches may render better and more efficient service.

## CHURCH-BUILDING FUNDS

J. S. WISE, SUPERINTENDENT

I hereby gratefully acknowledge the receipt of the following Church-building Funds, from February 22nd, 1922, to January 1st, 1923:—

No. 838. "The Emma S. Harnish Church-building Fund of \$500." Bequest of Miss Emma S. Harnish, Alexandria, Pa. Invested in Calvary Reformed Church, Bethlehem, Pa.

No. 839. "The Stover-Motz Church-building Fund of \$1,000." Contributed by Mrs. Elmira S. Motz, Millheim, Pa. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 840. "The Rev. Eugene L. McLean Gift Church-building Fund of \$500." Contributed by Grace Reformed Church and Sunday School, Frederick, Md. Given to St. Luke's Reformed Church, Baltimore, Md.

No. 841. "The Jacob P. Zimmerman Memorial Church-building Fund of \$500." Contributed by Trinity Reformed Church, Akron, Ohio, in honor of Mr. Zimmerman, who was one of the charter members of the Church and served for many years as an Elder and Sunday School Superintendent. Invested in Heidelberg Reformed Church, Dayton, Ohio.

No. 842. "The Woman's Missionary Society of General Synod Church-building Fund No. 85 of \$500." Contributed by the Woman's Missionary Society of General Synod. Invested in Rosedale Parsonage, Rosedale, Pa.

No. 843. "The Martha J. Truxal Church-building Fund of \$500." Contributed by Cyrus W. Truxal, Meyersdale, Pa. Invested in Third Reformed Church, Greensburg, Pa.

No. 844. "The Cyrus W. Truxal Church-building Fund of \$500." Contributed by Cyrus W. Truxal, Meyersdale, Pa. Invested in Trinity Reformed Church, Buffalo, N. Y.

No. 845. "The Rev. Dr. Benjamin and Amelia B. Bausman Church-building Fund No. 2 of \$11,000." Bequest of Mrs. Amelia B. Bausman, Reading, Pa. Invested in Heidelberg Reformed Church, Dayton, Ohio.

No. 846. "The David Walton Church-building Fund of \$500." Bequest of David Walton, Greensburg, Pa. Invested in Third Reformed Church, Greensburg, Pa.

No. 847. Name not to be published. Fund of \$500. Invested in Calvary Reformed Church, Lima, Ohio.

No. 848. "The Woman's Missionary Society of General Synod Church-building Fund No. 86 of \$500." Contributed by the Woman's Missionary Society of General Synod. Invested in Bohemian Parsonage, Cedar Rapids, Iowa.

No. 849. "The Allan Hartman Church-building Fund (W. M. S. G. S. No. 87) of \$500." Contributed by the Woman's Missionary Society, Lancaster Classis of Eastern Synod. Invested in Bohemian Parsonage, Cedar Rapids, Iowa.

No. 850. "The Rev. Franklin J. Snyder Gift Church-building Fund of \$500." Contributed by the Ladies' Aid Society of Christ Reformed Church, Export, Pa., through Westmoreland Classis. Given to Third Reformed Church, Greensburg, Pa.

No. 851. "The Sophia Markell Gift Church-building Fund of \$500." Contributed by Mrs. Annie M. Walker, Frederick, Md., in memory of her mother. (Given on Mother's Day, through the Evangelical Reformed Church, Frederick, Md., making the 31st Fund to the credit of said Congregation.) Given to the Philadelphia Program.

No. 852. "The Mont Alto Church-building Fund of \$500." Contributed by Mercersburg Classis from proceeds of sale of Mont Alto Reformed Church. Invested in the Hale Memorial Reformed Church, Dayton, Ohio.

No. 853. "The A. W. Dotterer Church-building Fund of \$500." Contributed by Trinity Reformed Church, Pottstown, Pa. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 854. "The William S. Prugh Gift Church-building Fund of \$1,000." Contributed by William S. Prugh, San Gabriel, Calif. Given to the Japanese Mission, Los Angeles, Calif.

No. 855. "The Mrs. M. Viola Bushong Shuey Church-building Fund of \$500." Contributed by Rev. Dr. Dennis B. Shuey, Galion, Ohio. Invested in Calvary Reformed Church, Lima, Ohio.

No. 856. "The Rev. John Cares Church-building Fund of \$500." Contributed by Miss Sallie S. C. Moyer, Turbotville, Pa. Invested in Trinity Reformed Church, Buffalo, N. Y.

No. 857. "The Rev. J. S. Wagner Church-building Fund of \$500." Contributed by the Woman's Missionary Society of St. John's Reformed Church, Williamsport, Pa., in memory of their first pastor. Invested in Grace Reformed Church, Canton, Ohio.

No. 858. "The Mary and Joseph Fox Church-building Fund of \$500." Bequest of Mrs. Mary Fox, Meadville, Pa. Invested in Third Reformed Church, Greensburg, Pa.

No. 859. "The Lucinda Kline Church-building Fund of \$500." Bequest of Lucinda Kline, Clear Springs, Md. Invested in Dexter Boulevard Mission, Detroit, Mich.

No. 860. "The John P. Cronmiller Church-building Fund of \$500." Bequest of Mrs. Susan R. Boob, Mifflinburg, Pa., in memory of her brother. Invested in Grace Reformed Church, Duquesne, Pa.

No. 861. "The Rev. Dr. Isaac H. and Margaret Heilman Reiter Church-building Fund of \$500." Contributed by Miriam B. and Dora C. Reiter, Miamisburg, Ohio, in memory of their parents. Invested in Carrollton Avenue Reformed Church, Indianapolis, Ind.

No. 862. "The Zephaniah and Susan Glunt Church-building Fund of \$1,000." Bequest of Susan Glunt, Turtle Creek, Pa., in memoriam of herself and deceased husband. Invested in Grace Reformed Church, Duquesne, Pa.

No. 863. "The Rev. Robert James Pilgram Gift Church-building Fund of \$500." Contributed by the Reformed Church of the Ascension, Allegheny City,

Pittsburgh, Pa. Given to the Reformed Church of the Ascension, Pittsburgh, Pa.

No. 864. "The George N. Arner Church-building Fund of \$500." Contributed by Christ Reformed Church, Bath, Pa. Invested in St. John's Reformed Church, Kannapolis, N. C.

No. 865. "The Woman's Missionary Society Church-building Fund (Special No. 88) of \$500." Contributed by the Woman's Missionary Society of Heidelberg Classis. Invested in Bohemian Parsonage, Cedar Rapids, Iowa.

No. 866. "The Brush Creek Reformed Sunday School Church-building Fund of \$500." Contributed by the Reformed Sunday School of Brush Creek, Pa. Invested in Third Reformed Church, Greensburg, Pa.

No. 867. "The Boehm's Reformed Church No. 2 Church-building Fund of \$500." Contributed by the Sunday School of Boehm's Reformed Church, Blue Bell, Pa. Invested in Rosedale Reformed Church, Rosedale, Pa.

No. 868. "The Moses A. Foltz Church-building Fund of \$500." Con-

tributed by Herbert C. Foltz, Chambersburg, Pa., in honor of his father. Invested in the Japanese Mission, Los Angeles, Calif.

No. 869. "The Hiram B. and Frances Toby Swarr Church-building Fund of \$500." Donated in grateful memory by their son-in-law, Rev. Ellis N. Kremer, D. D., Harrisburg, Pa. Invested in Immanuel Reformed Church, Ellwood City, Pa.

No. 870. "The Julia A. Koch Church-building Fund of \$500." Bequest of Julia A. Koch of Bethany Reformed Church, Lawndale, Philadelphia, Pa. Invested in Trinity Reformed Church, Buffalo, N. Y.

No. 871. "The William and Elizabeth J. Hoiter Church-building Fund of \$500." Contributed by Mrs. Elizabeth Holter, Middletown, Md. Invested in Dexter Boulevard Mission, Detroit, Mich.

No. 872. "The Mt. Hermon Reformed Church Gift Church-building Fund of \$500." Contributed by the Woman's

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MAIN BUILDING OF CATAWBA COLLEGE, NEWTON, N. C.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

### The Constitution of a Community Association

BY the courtesy of one of our Reformed ministers in the State of Nebraska, Rev. C. J. Snyder, this department has received a copy of the constitution adopted by a Community Association recently organized in his neighborhood. Two distinctive features may be of service to others who are considering the organization of similar associations. They are as follows: "The purpose of this association shall be to promote cultural development, social enjoyment, recreational interests, and the general fostering of the best interests of farm life." "The departments of activity of this association shall be: Industrial—All farm interests, promotion of various farm clubs (pig clubs, canning clubs, etc.), promotion of better roads, etc. Cultural—Lecture Courses, Extension Lectures, Community Library, Literary

and Current Events Night, Community Dramatics, Community Singing and Instruction. Social—Many of the above features will give opportunity along this line: but there may at times be need when large groups may have play and recreation. Recreational—The development of winter and summer sports, the promotion of intersectional and interorganizational games, and intercommunity athletic events."

The minimum age for membership in the association is fifteen years. Provision is made for a Community Council in which the patrons of the consolidated school district, the School Board, the Churches, the Farm Bureau, the School Faculty and other similar agencies are represented.

### A Program on the Bible and Social Service

(Published by The Committee on Christian Social Service of the Missouri District of the Evangelical Church, Eden Publishing House Print, St. Louis, Mo.)

1. Hymn. "Where Cross the Crowded Ways of Life."
2. A Social Service Prayer.
3. First Topic: Kingdom of God. "Thy Kingdom Come."  
The rule of God in hearts and lives of men. The Church is interested not only in preaching, but also in seeking to influence the community for righteousness and justice.
4. Hymn. "The Church's One Foundation."
5. Second Topic: "Mosaic Law and Human Welfare."  
Repeat the Ten Commandments in unison or have them displayed.

Consider the application of the Ten Commandments to human welfare.

6. Hymn. "O Jesus, Thou Wast Tempted."
7. Third Topic: "Prophets and Human Welfare."  
All the prophets were ambassadors of God on behalf of justice and righteousness in the land.
8. Hymn. "Brightly Beams Our Father's Mercy."
9. Fourth Topic: "Jesus and Human Welfare."  
Jesus sympathized with the poor and needy. Jesus came to minister. Jesus was interested in all of life. The will of God is human welfare.
10. Closing Hymn. "Lord, Speak to Me, that I May Speak."

### A Christian Endeavor Challenge

The following is a copy of a letter, which is self-explanatory, sent to about a hundred homes in the community of a church, and a sample of community welfare interest there:

"To All Who Are Interested in Community Welfare—

The Christian Endeavor topic throughout the country for Sunday, February 18 is:

**\$50,000 FOR IMPROVING OUR COMMUNITY; HOW SHOULD WE SPEND IT?**

Will you please *think* this topic over seriously, and come to the meeting in Trinity Reformed Church, Skippack, Pa., next Sunday evening at 7.30, and help to answer the question? Write your answer. Make it as brief as you can and read it before the meeting. In case you are unable to be present, send your answer to the undersigned before Sunday evening.

Our home community has needs—religious, educational and other needs. Every community has. Let us *think* about them. The result of our thinking will be helpful to each other and should advance the cause of Christianity about us.

Your opinion will add interest to the meeting.

B. WITMAN DAMBLY, *Leader*.  
Skippack, Pa., Feb. 12, 1923."

### A Christian Community Code

A pamphlet has been prepared by a group of specialists representing the denominational Home Mission Societies, the Home Missions Council, the Council of Women for Home Missions, the Y. M. C. A., the Y. W. C. A., and the Commission on The Church and Social Service of the Federal Council, outlining the Christian Community goals in terms of group needs and possibilities. The pamphlet is entitled **A CHRISTIAN CODE FOR THE CITY**, but it is worth studying by those interested in Christian Community efforts in towns and rural sections also.

Suggestions are given under the following headings: "Community Goals for Boys—Twelve to Eighteen Years of Age;" "Community Goals for Girls—Twelve to Eighteen Years of Age;" "Community Goals for Young Women and Young

Men;" "Community Goals for Our Foreign-Born Neighbors;" "Community Goals in the Field of Recreation."

The pamphlet contains a page on "The Cultivation of Social and Civic Ideals" and a carefully wrought out outline on "What We Should Know About Our City."

(These pamphlets can be procured for ten cents singly or Six Dollars by the hundred, from the Committee on Cities, Room 1117, Fifth Avenue, New York City.)

### A Community Responsibility

This department is indebted to a member of the W. M. S. of Pittsburgh Synod, Mrs. M. G. Schucker, for a copy of a leaflet on "The Morals Court of Pittsburgh."

This court has been referred to as "a big, brave adventure in community service." It had its origin in a campaign for court reform started by the Pittsburgh Council of Churches in 1914. The court was established in 1918 after a hard fight, in face of bitter opposition by the vicious political elements of the city which resisted every effort to correct the police court evils.

The Morals Court has jurisdiction throughout the whole city over all cases involving offenders under twenty-one years of age, all sex offense cases and practically all cases involving women prisoners and domestic relations—cases involving the largest number of first offenders and giving the greatest opportunity for constructive service.

A most important and indispensable part of the program of the Morals Court is the Social Service feature which dovetails the work of the court into that of the religious and civic agencies that also are concerned for reclaiming those who have started wrong in life. Protestant, Catholic and Jewish Churches co-operate in this service.

The program of the court includes the securing of all possible information that will assist in handling a case constructively, patient hearings of the accused, and careful follow-up work to re-establish the erring and prevent repetition of the offense. In most cases, however, evidence shows that no grave offense has been committed and environment or circumstances



have had much to do with the crime. In these cases the court grants what is virtually a parole, and the accused is placed in the care of some church or other agency and allowed to go home. One of the cheering things is the very small number of first offenders, treated in this way, who ever come back because of a second offense. On the other hand scores of cases can be cited where leaders of gangs of tough boys have gone back home to stop the very practices for which they had themselves been arrested. Girls snatched thus from the brink of ruin have made good and are now honorably employed or happily married, families have been reunited, homes re-established.

The Morals Court is a frank avowal that spiritual forces are essential to the establishment of character. Bad physical environment has much to do with causing crime, but bad spiritual environment has more, and evil-minded impulses have most of all. For this last, naught but the grace of God can suffice. Nothing else can take the place of religion in implanting moral ideals and stimulating moral vigor.

At the same time, none better than the churches can promote better surroundings and afford wholesome companionships. Experience in the Morals Court has proved once again that all kinds of human progress are interdependent. Better food and housing, adequate playgrounds and other means of recreation, even better transportation facilities enabling the poor to live where there is abundance of air and sunshine, are essential to attaining the preventive aims of the forces at work in the Morals Court; and all of these await the awakening of an intelligent public sentiment which the Churches have great power to promote. But perhaps of greatest interest to the Churches is the splendid evangelistic opportunity this work affords. It opens the way for church people into the hearts and homes of people when they are in trouble and appreciate sympathy and help. It gives an opportunity to point to Christianity those who would not ordinarily be reached by the usual evangelistic work of the churches.

(This leaflet is issued by the Department of Women's Work, Pittsburgh Council of Churches, 245 Fourth Avenue, Pittsburgh, Pa.)

## The Wide Scope of a Small Church

This is the title of a leaflet prepared by Dr. L. C. Barnes and issued by the Home Missions Council. It contains twenty-nine suggestions—"a catalog, slightly annotated," for local churches that are looking for opportunities of unselfish service to their communities. One suggestion is a list of leaflets and booklets easily available for study for the widening of the scope of the work of the churches and the increasing of their usefulness and service. Dr. Barnes says: "BY SOME MEANS, BY ALL MEANS, LET EVERY CHURCH, HOWEVER 'FEEBLE' IT MAY THINK ITSELF, WIDEN THE SCOPE OF ITS WORK. The stressful hour in the history of the human family has come when every group of Christ's people must rise toward the greatness, the all-inclusiveness of His redemptive work. 'God so loved the world.'"

*A copy of this leaflet can be obtained by addressing this department.*

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*(Continued from Page 201)*

Mission work, it is the opportunity and responsibility which has been thrust upon us by newly added Hungarian churches. We are fortunate also in having a new book by Dr. Souders on this subject, so next year we shall give the entire effort of the department in the matter of Home Mission Study to this topic. We are going to have some very special denominational literature and mission-study accessories."

A. V. CASSELMAN.

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Missionary Society of Mt. Hermon Reformed Church, Philadelphia, and applied on its debt to the Board.

No. 873. "The Mahlon and Sallie W. Hillegass Church-building Fund of \$2,000." Bequest of Mahlon Hillegass, East Greenville, Pa. Invested in Olivet Reformed Church, Philadelphia, Pa.

No. 874. "The Mr. and Mrs. Francis DeLong Church-building Fund of \$500." Bequest of Miss Esther DeLong, Bowers, Pa., in memory of her parents. Invested in St. Andrew's Reformed Church, Philadelphia, Pa.

## "Poor, Yet Making Many Rich"

By HENRY K. MILLER

SOON after my first arrival in Japan in 1892 I formed the acquaintance of two young men, who were then students in our Boys' School (now North Japan College) in Sendai. Their names were Kannosuke Kawanaka and Konosuke Asonuma. Both have passed into the other life. When I first learned to know them, they were very poor in this world's goods, but rich in faith. They took a deep, practical interest in the very poor of Sendai. There is always a division of soldiers in that city. One of the barracks is situated on what is called Tsutsujigaoka ("Azalea Hill"), and near one of the gates cluster the hovels of a lot of desperately poor people. These live largely on the soldiers' left-over food, which is sold at a low rate. Young Kawanaka and Asonuma chose to live amidst the squalor and misery of those unfortunates. They themselves were working their way through school, and so had scarcely enough for their own simple needs, but even that at times they shared with their neighbors. Thus, I imagine, they often were undernourished. These young men conducted a Sunday School and held preaching services for the benefit of the poor people among whom they lived. In the course of time both finished their schooling and became ministers of the Gospel. Mr. Kawanaka worked with me for a time in the mountain city of Yamagata. He finally came to the United States for post-graduate work and was given the Degree of Doctor of Philosophy. Upon returning to his own country he became professor of Hebrew and the Old Testament in the *Doshisha*, the Congregationalist mission university in Kyoto, the ancient capital of Japan. Unfortunately his useful career was terminated by a comparatively early death.

After his graduation Mr. Asonuma continued to work among his poor friends of Azalea Hill, but evidently the drain upon his meagre financial resources and especially his sympathies proved to be greater than he could bear. He came to be obsessed with the idea that God had rejected him. This delusion led him to give up his work and he left Sendai for parts unknown. Some time afterwards word was sent to me from Sendai that our

friend was in the city of Yonezawa, about thirty-five miles south of Yamagata, where my wife and I were then living. It was then winter time, deep snow covering the ground.

Purposing to interview Mr. Asonuma, one morning I started out to walk to Yonezawa, having for baggage only my "Mormon" satchel (so nicknamed because bought in Salt Lake City on my first trip to Japan). On account of the snow, *jin-rikisha* (two-wheeled, one-passenger carriages drawn by men) could not be used, and squeezing my body into one of the small low Japanese box-sleds, with a coolie in front to pull and another behind to push, did not appeal to me. Hence the decision to walk. After footing it for between twenty and twenty-five miles, I finally reached the town of Akaiyu ("Red Warm Water"), where there are hot springs. Being pretty tired, I engaged a horse freight-sleigh to take me the rest of the way to Yonezawa. The floor of the sleigh was covered with snow. Instead of removing this, the hotel people simply threw some straw over it and then spread a blanket or two on top. To keep me from freezing, they lent me a small *hibachi* (charcoal fire box). With shoes off, I sat down on the floor, there being no other seat, and off we started. Such sleighing in Japan is minus thrills. The "driver" leads his horse, and the outfit moves at a walking pace. As we proceeded in this style, the snow got deeper and deeper, until the low-swinging sled stuck fast. By that time quite a procession of sleighs had formed, and, when my "cutter" could not be moved, a lively conversation sprang up among the "drivers" (leaders), but no other assistance was given my man. He finally unharnessed his horse and tied my satchel to its back while I managed to put on my partly frozen shoes and walked the rest of the way. At last I arrived at the hotel in Yonezawa where I usually put up, but it was already too late for the preaching service that I had previously arranged for. However, Mr. Asonuma made his appearance at the hotel, and I tried to disabuse his mind of the strange idea that obsessed it, urging that, unless he had committed a grievous sin that he was concealing, God

(Continued on Page 226)

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## North Japan College Commencement

THE commencement exercises of North Japan College were held on March 10th, in the chapel of the new Middle School building. It was an ideal commencement exercise, brief but very impressive. There were eighty graduates from the Middle School Department, two from the Literary Course of the College, two from the English Normal Course, and twenty-three from the Commercial Course; and there were two from the Seminary, making a total of 109. The Heckerman English Essay prize was awarded to the son of Professor Ito, who is well known to many members of the Home Church.

Representatives of the Governor and the Mayor gave appreciative addresses, and fine music was rendered by Miss Weed and Mrs. Stoudt. Many happy parents lingered to see the new building. The graduates of the College have practically all found good positions and the two Seminary graduates will immediately take charge of fields of labor.

D. B. SCHNEIDER.

## The Visit of Dr. Richards

ACTING upon the earnest solicitation of the Japan Mission that the Board of Foreign Missions send a professor from one of our Theological Seminaries to the Mission fields and designating the Rev. George W. Richards, D.D., as the first one to be sent, the Board, with the approval and financial help of the Board of Trustees and the Board of Visitors of the Theological Seminary at Lancaster, Pa., has invited Dr. Richards to visit Japan and China during this summer. We are happy to report that he is willing to go on this important mission, expecting to sail with Mrs. Richards from San Francisco for Yokohama on July 24th. Dr. Richards will visit our Missions in

Japan and China, as also the chief centers of missionary activity in the Orient for a threefold purpose: To encourage, by his presence, the missionaries and their co-workers in their arduous labors; to impart his ripe scholarship to the eager students in the Orient and to study the problems of Missions by personal observation. It should be stated that only the travel expenses of Dr. Richards to Japan and China are being paid by the Seminary and our Board.

## An Invitation

The International Missionary Union invites all foreign missionaries on furlough or retired, and missionary candidates under appointment to the foreign field, to the fortieth annual meeting, as guests of the sanitarium and village of Clifton Springs, New York, from Wednesday evening, May 30th, to Monday morning, June 4th, 1923.

The only expense from dinner Wednesday to breakfast Monday is the registration fee of \$1.00; this can be paid at the time of meeting.

Those planning to attend will kindly communicate with the Secretary, Rev. Herbert F. Laflamme, 71 West 23rd Street, New York City.



RESIDENCE OF MISSIONARY OWEN AT  
YOCHEW CITY, CHINA

### Students' Y. M.-Y. W. C. A. Conference

EACH year, under the auspices of the International Y. M. C. A., there are held two student conferences, one during the winter vacation and one during the summer vacation. The delegates from the schools and colleges of the provinces of Hupeh and Hunan meet together. It was my privilege to represent the faculty with the Huping College boys at the five-day winter conference held at Hunan-Yale College at Changsha, Hunan's provincial capital.

Were it not for the surroundings, one could have thought himself at a Y convention at home; there were the addresses by Dr. Gilman, President of Boone University; Prof. Wei, of the same, and by Chinese from the International Y. M. C. A. The audience had presented to them talks on world problems with such topics as: Christianity and Its Relation to Philosophy; Christianity and Its Relation to Sociology; Christianity and Internationalism; Socialism—Its Aspects Good and Evil. The entire sessions of the morning and evening were not taken up by the speakers expressing their own views, but time was allotted for the discussion and Bible-study groups following wherein the students gave their views on certain topics at the same time asking questions, not haphazardly but with evidence that some thinking had been done. The discussions were entered into with vigor going right to the point of the subject. In one group the sins, causes of same and remedies were taken up, the students giving some of the following answers: *sins*, those of idolatry, immorality and capitalism with its system of a few grinding the masses; *causes*, those of ignorance, jealousy; *remedies*, those of Christian education and economic justice, or, summed up, love.

Although originally this was a Y. M. C. A. affair the present one was unique in that students from the girls' schools were in attendance, so 'twas, and no doubt will continue to be, a joint Y. M. C. A.-Y. W. C. A. Students' Conference, for the co-ed aspect added to, instead of detracting from the success. The active part which the girls, most of them being from the schools

in the city, took in the discussions and in the entertainment at the reception gave evidence that the old China, with woman in the background, was not to be tolerated by young China; the Y. M. delegates present did not seem to object to the new voice.

The meetings were so planned as to provide for recreation-time in the afternoons and better summer-like weather could not have been wished for to afford agreeable conditions outside. Just as the students were business-like and earnest in the meetings so were they lively during the sports, basketball, tennis and volleyball, in hiking and in the social gatherings. The jollification due to sleight-of hand tricks, a Chinese orchestra's playing and a drama by two actors, one acting out the other as he gave a witty monologue was greatly enjoyed as the great amount of applause and laughter indicated.

The Y. M. delegates took their own sleeping equipment, the usual Chinese method when on the road, living in the Middle School dormitory of Yale; thus, by living in the same quarters, eating together, and associating with one another, the students from the various sections, for all do not live in the two provinces, formed new friendships; the Christian and school relationships were a means of uniting those from the different institutions. To the observer this was a pleasing introduction to another phase of the life of those with whom we are associated.

At Huping there is an active organization which entertained the summer conference two years ago; prominent Chinese workers who traverse the Middle Kingdom are brought here for several days by the Y to do personal Christian work among the students. This year the Huping delegation was the largest from outside of Changsha, so, if numbers count for anything evidence is strong of the interest taken in this work by the students at Lakeside.

The success of the conference can be estimated from a remark overheard among the students the last day of the meetings that "they wished it would last for several days yet;" anyone knows that such a time is properly the climax and the end, if a good taste is to be left in the mouth, must

follow at once. To be enabled to witness the enthusiasm and earnestness of the hundred and fifty delegates, most of whom were Christians, and then contrast with the mass of the ignorance who never had a chance, one is confronted with the great possibilities and of the great need of young China.

JAMES A. LAUBACH.

Huping Christian College,  
Yochoo City, China.

### Japan Takes First Step Toward Prohibition

A bill offered by Mr. Sho Nemoto, a member of the Lower House of Japan, has received the imperial sanction. It prohibits the use of alcoholic beverages by minors or the sale of wines to them. The ordinance follows:

We hereby grant our sanction to the Juvenile Alcohol Prohibition Bill and to its promulgation.

Imperial Name and Seal.

(Signed by H. I. H. the Prince Regent.)

Viscount Korekiyo Takahashi, Prime Minister.

Takejiro Tokonami, Minister of Home Affairs.

The text of the Juvenile Alcohol Prohibition Act reads:

#### ARTICLE I

All minors are prohibited from indulging in alcoholic beverages.

Parents or guardians shall check minors from drinking any form of alcoholic beverage.

Those engaged in the sale or supply of wines shall not sell or supply wines when aware of the fact that same is for the purpose of minors.

#### ARTICLE II

Wines and wine-drinking accessories for the purpose of drinking by minors will be dealt with by the law by confiscation, destruction or other necessary measures.

#### ARTICLE III

A penalty will be imposed in the event of violation of Clauses 1 and 2 of Article I.

#### ARTICLE IV

In the event of proprietors of stores engaged in the sale or supply of alcoholic beverages being either minors or persons adjudged incompetent, the penalties will become applicable to their legal attorney. This does not apply in the case of a minor engaged in the business possessing a legal capacity equal to that of an adult.

Those engaged in the sale or supply of alcoholic drinks will also be held liable for violation of this law by his attorney, the head or other members of the family, other persons living in the same house or employees.

Article 5 of the laws promulgated in 1900 will be applicable to violations of this law.



MISS MARY E. GERHARD AND  
MISS ALLIENE S. DECHANT

### Dr. Zaugg's Observation While En Route to America

Penang, Malay Peninsula, Feb. 9, 1923.

*Dear Homeland Folks:*

Here we are on our way home on furlough. And oh! it is hot. Just think of it! At this very time no doubt many of you are trying to find a warm place and are worrying about your coal, but *our* chief trouble consists in trying to find out how much of our clothing we can shed and still retain our respectability. Some of us are sleeping on deck at night. Too hot in the cabin even with the portholes open and an electric fan going all the time.

It is very interesting, of course, to travel in these tropical parts, cocoanuts and bananas and various other kinds of fruit now on the trees, and flowers in full bloom. But for living, give us a place where part of the year is winter.

We are passengers on the *Katori Maru*, a Japanese ship of about 10,000 tons. We sailed from Yokohama on January 18th and expect to disembark at Marseilles on March 3rd. The ship is full up to the hatches with cargo, shippers finding it to their advantage to send their goods on a Japanese ship because of their care in handling, their promptness in making delivery, and the large discount they grant them when the goods are delivered.

Likewise the passenger list is just about full. This is due to the fact that the rates are lower on a Japanese ship than on those of other lines and the service is just as good, and perhaps better than on some European lines. We are traveling second class and we find the accommodations quite comfortable. The officers and crew are very kind and do their very best to please.

While living in Sendai, we often feel that the Japanese are slow and dull, and we nearly lose our patience at their lack of enterprise. Things seem to move slowly. It takes so long for improvements to be made. But when we travel on a boat like this and compare them with other Orientals, our estimation of them is very greatly enhanced. They are bound to make their mark in the world. Let the Western nations put that down in their notebooks.

In second class there are about 50 passengers, and these 50 represent about 15 different nationalities: Japan, Korea, China, Russia, Greece, Poland, Germany, Austria, France, Spain, Norway, England, Scotland, Holland, and the good old U. S. A. Quite a motley crowd, isn't it? But we have been getting along quite well together in our crowded condition. English is the language which is used by all to make their wants known. I must say, however, that it sounds rather peculiar to hear the Japanese and Chinese converse in English. English is becoming the medium of communication between them.

Of these different nationalities, the Japanese form the largest group. They are as a rule young men going to Europe or America to study or to make investigations along some special lines. One is going to learn the designing of aeroplanes, another the manufacture of stockings, another the making of paper. Some are bound for Germany to study medicine, fearful lest present political conditions may prevent their entry into that distressed country. I never saw such eagerness to learn, such a passion to find out what other countries can teach and give. Again, may I say, let the Western nations sit up and take notice. The Japanese will never give up until they have shown the world that in industry and commerce, as well as in politics and military power, they are a first class nation.

But after all, is this not a laudable ambition? Especially if they confine themselves to just and fair means in the attainment of that end. And may we not, as a Reformed Church, take some pride in the fact that we have been one of the factors in stirring up this ambition and in helping these enterprising people to make the best of themselves?

Now to change the subject. I would like to say a few words about the Occidental business man here in the East. I know that there are some fine American and European business men in the Orient. I met one of them in Shanghai, an American who, through his business and Christian life, is doing a fine piece of missionary work. But I have just had a talk with the second steward of this ship and I feel

as if I could take some of these Western business men by the throat and choke them. In their attitude and conduct toward Orientals, they are snobs, and that's all they are.

The second steward told me that very often these business men, when they give their orders to the cabin boys, kick them or punch them with their canes, just as if they were their slaves. Just yesterday a business man got aboard and asked this steward where his cabin was. Of course, the steward could not tell him at once because it was not his business to know what cabins new passengers were to occupy. The business man got angry, took the steward by the arm and shook him, telling him at the same time to get out, just as if he owned the ship.

Then the steward turned to me and said, "Just because I am small, he thought he could treat me like a slave. I did not become angry. I kept my temper. But such treatment is not democratic. Now, don't you think that the man who holds his temper in such a case, is better than the man who acts so uncivilly toward his fellow human being?" I answered with a hearty affirmative. But I realized at the same time, as I have felt oft before, how difficult it is for us to do effective mis-

sionary work so long as men from supposedly Christian countries treat like this the people whom we are trying to reach.

Some people say that commerce and trade are uniting the peoples of the earth together in such a way that war is becoming more and more impossible. I am becoming firmly convinced that, unless business is carried on in a thorough Christian way, it creates ill-feeling and is one of the greatest causes leading to war. The sooner the world learns this, the better it will be for all of us.

Sincerely yours,

E. H. ZAUGG.

### Official Call for the World's Sunday School Convention

The formal call to assemble in Glasgow, Scotland, June 18-26, 1924, for the Ninth Convention of the World's Sunday School Association, has been issued from the office of the World's Sunday School Association. The signatures appended to this document are those of Hon. J. J. MacLaren, Arthur M. Harris, W. G. Landes, C. E. D., General Secretary; the Rt. Hon. Lord Pentland, G. C. S. I., and James Kelly, M. A.



REV. CARL D. KRIETE, MRS. KRIETE AND MRS. NACE  
Climbing a Mountain Near Yamagata, Japan, to Visit a Shinto Shrine

## The Mesopotamian Mandate

By REV. JOHN VAN ESS

THE United States Government was urged to accept a mandate for Armenia but declined the invitation. We as Christians have a mandate for Mesopotamia but we cannot so easily unshoulder the burden. We unequivocally recognize the authority of Jesus Christ. What is there in Mesopotamia which constitutes the elements of obligation on our part? By *we* I mean the Reformed group of Churches.

There is first the element of *propinquity*. There was every reason thirty years ago why Basrah should not have been occupied by the Arabian Mission. It differed from the Arabian coast in government, dialect, sect, in general culture, in fact in almost every particular. But God saw what our pioneers did not see and He established us here. And now as regards the foregoing particulars you might as well be in Mosul or Baghdad as in Basrah. Having our roots deep down in Basrah soil our fruits have appeared throughout Iraq.

There is second the element of our being *American*. None more than an old resident abroad detests the spread-eagleism of some globe-trotting Americans. None more than an honest and informed American in the Near and Middle East admires what Britain has done for these backward races. Yet it must be said that for one reason or another an American is persona grata in these parts and America the one government trusted and liked and desired. Our missionaries in Baghdad have so often and so earnestly been urged to open schools and hospitals that they are ashamed to appear in public where they will have to answer the inevitable question with the vague "Perhaps."

There is the third element of *direct call*. The Church Missionary Society on account of new and large obligations elsewhere arising out of the war was compelled to evacuate Mesopotamia and the direct call and challenge came to us to close up the ranks. Now in warfare you

can desert and you can mutiny but you cannot politely but regretfully decline to obey a command and get away with it. The Arabian Mission recognized the obligation but recognized too its inadequacy for the task unaided. So an S. O. S. was sent to the Board with the request that the Presbyterian Church be invited to cooperate. The elements of her obligation are the same Americanism, the same relative propinquity as Persia is a neighbour, the fact that Kerbela and Nejf, the Mecca and Medina of all Shiah Islam, are in effect Persian cities in the heart of Mesopotamia, and our call to her, her call from God. She further possesses arsenals in Syria and Persia in her educational institutions from which can be drawn teachers and preachers.

As further reinforcements we desired co-operation from the United Presbyterian Church in Egypt, the pioneer and model of aggressive evangelism and one with us in the use of Arabic in the work, also of the Reformed Church in the United States so like us in history and tradition, and of the Presbyterian Church (South), so staunch and loyal to the faith.

Granted now the forces, what is the terrain?





First, it is the *cradle of the human race*, and for myself I glow with perhaps a pardonable pride when I think that away back in Eden when God's world went wrong, He looked to us in 1922 to help put it right.

Second, it is the *cross-roads of nations*, as is Belgium and as are the Balkans. It was so in ancient days and so still. With a strong, virile, and withal a loving Christianity preached and practiced, and, please God, embraced, who can tell but what Mesopotamia may become not only the cross road of the cross but the road of the cross to these striving peoples.

And if in this terrain we look for the strategic points, what do we see?

1. *Baghdad*, the capital of the Kingdom of Iraq, just beginning to shift her gaze from a glorious past to a still more glorious future. The city teems with young men who talk the language of a violent nationalism, who profess a great self-confidence and outwardly resent foreign domination, but who readily respond to a sympathetic criticism of their methods and welcome the tutelage of those who have no ulterior motives save the good of the populace. We as missionaries have neither call nor commission to dabble in politics, but we can and ought to help purify the well-spring of national life by bringing Christ to the mind and heart and life of each individual. I know of no more inspiring task offered a young man or woman today than this very one in Mesopotamia.

Six months ago I lunched with an obscure Arab. We talked politics for a time and then went into personal religion. As man to man we talked, neither thinking of the other's race or traditions or social status. Today he is the prime minister of the kingdom. As I stand every day before my high school classes in Basrah and try to bring Christ to them and them to Christ, a thrill of apprehension and exhilaration goes through me as I reflect that the chances of one or more of these young men becoming a cabinet minister or a leader of thought and action are rather for than against. And at Baghdad they clamor for American schools. They expect that we shall teach the Bible—all American missionary traditions have

taught them that—and yet they urge us to begin now, now, now!

And if the call for boys' schools is so loud and so strong the call for girls' schools is even louder and stronger. But if or when we begin to travel along the high-road along which so many hands are beckoning, shall we come limpingly and feebly trundling a wheel-barrow, or shall we come with a sense of the dignity of our Lord and a pride in Him and a confidence in the message which shall be an argument in itself?

2. *Mosul*, a large and prosperous city on the Tigris, almost as large as Baghdad and on the very frontiers of Kemal Turkey. It is a twilight zone, with its political future always in doubt but a magnificent center of population in itself and a strategic vantage point for reaching great and prosperous tribes. The Presbyterians, past masters in the art of surviving and thriving amid political turmoil, have already taken upon themselves the occupation of Mosul.

3. *Hillah*, the site of ancient Babylon, homogeneous in population, preeminently a tribal center, distinguished for its hospitality and its independence of thought and action.

4. *Kerbela*, where lies buried the grandson of Mohammed, and Nejf, where is the tomb of his son-in-law, these twin cities, to millions of Moslems, are more sacred than Mecca. At each is a, so to speak, College of Cardinals. I remember the day when I sat for four hours with a cardinal at Kerbela, face to face at a small table, he with the Koran and I with the Bible, expounding the way of life.

And so here is the call and the challenge, nay the Divine command and the irrevocable mandate. But listen to what the mandated people of Mesopotamia themselves say to us in Article 12 of the new Anglo-Iraq Treaty just signed:

*"No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or to discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government."*—Published in *Neglected Arabia*.

## JAPANESE GIFTS EXTRAORDINARY FOR NORTH JAPAN COLLEGE

By PAUL LAMBERT GERHARD

THE new Middle School Department Building of the Tohoku Gakuin has been occupied since September, 1922. After the three years spent in a barrack-like temporary building it is a great joy to be again in a real building, and already the *morale* of the student body is greatly improved.

In addition to the insurance money and the amount received from the Home Church through the Board of Foreign Missions, Yen 90,000 (\$45,000) was needed to complete the payment for the building. The Alumni began their efforts to secure money at once after the fire in March, 1919, and have been actively at work ever since. By June, 1922, when the building was about completed, Yen 50,000 had been paid in here in Japan. There was a considerable number of other pledges, but several of the largest could not be paid on account of the business depression, and a good many of the pledges had been made to run over a number of years.

The raising of the additional Yen 40,000 seemed like an almost impossible task, but the Alumni and other friends of the School redoubled their efforts. Mrs. Schneder and her loyal band of fellow members of the Ladies' Aid Society held a bazaar and cleared Yen 3,700. During the great heat of a very hot summer Mrs. Schneder visited the homes of the students and secured gifts from the students and their parents, nearly all the desks, costing Yen 10 a piece, being secured in this way. The Alumni were very active and sent out a large number of letters and also visited out-of-town friends of the school. By September Yen 15,000 more had been secured, making a total of Yen 65,000, and leaving Yen 25,000 to be secured.

Several rather large gifts had been secured before this from men of wealth who are interested in the school, and it was finally decided to make an earnest appeal to a number of wealthy men in Tokyo. The Governor of Miyagi Prefecture, Governor Chikaraishi, was very heartily in sympathy with the effort and did everything in his power to aid it.

Viscount Shibusawa, often spoken of as the Wanamaker of Japan, who has before this shown his deep interest in the school, co-operated in every way possible. At his suggestion and with his help twenty of the leading business men of the capital, men whose interests are world wide, were invited to a noonday luncheon at the Bankers' Club in Tokyo on November 10th. The invitations were sent out in the names of the Governor of the Prefecture, the Mayor of Sendai, and President Schneder.

Eight of those who were invited were able to accept and were present at the luncheon. Dr. Schneder made a very carefully prepared statement of the purposes and of the needs of the school. Governor Chikaraishi, who had specially arranged to be present, made a very earnest plea for the school. The Viscount Shibusawa, representing the guests, proposed that they do something for the school. Baron Okura, head of a large publishing house, then proposed that they each give Yen 1,000, and endeavor to secure similar amounts from others who had been invited but had not been able to accept. This was agreed to by all.

The next morning the Governor took Dr. and Mrs. Schneder in his own automobile to call on those who had contributed and to thank them, and also to call on some others in order to secure their support. We can be very grateful to Governor Chikaraishi for his exceptional interest and for his personal efforts.

As a result of this special effort Viscount Shibusawa has sent Dr. Schneder Yen 16,000, with the expectation of being able to send more later. Those who contributed are:—

	Yen
Viscount Shibusawa .....	1,000
Baron Okura .....	1,000
Baron Mitsui .....	2,000
Baron Morimura .....	1,000
Mr. Y. Sasaki, of the First National Bank .....	1,000
Mr. J. Inouye, of the Bank of Japan .....	1,000

Mr. M. Naruse, of the 15th National Bank .....	1,000
Mr. Z. Yasuda, of the Yasuda Bank	1,000
Mr. Y. Ito, head of the Japan Mail Steamship Company .....	1,000
Mr. K. Ikeda .....	1,000
Mr. K. Nezu .....	1,000
Mr. K. Horikoshi .....	1,000
Mr. T. Wada .....	1,000
Mr. J. Watanabe .....	1,000
Mr. S. Ohashi .....	1,000

In addition to these amounts Viscount

Shibusawa had previously given Yen 2,000, Baron Iwasaki and Mr. Chokuro Kadono each Yen 3,000, and Messrs. Sasaki and Horikoshi each Yen 1,000.

It needs to be remembered that all of these men have many requests come to them and that it is still in a time of considerable business depression. It means much not only for the School but for all similar work that there is such a deep interest being taken and that men are willing to give so liberally to the support of this work.

## LOYALTY AND LEADERSHIP

By REV. SAMUEL M. ZWEMER, D.D.

MISSIONARY leadership, in the first place, does not depend upon geographical position on the globe. And I think that is well worth remembering. A globe-trotter is not a missionary expert; he is only a "returned empty," unless he goes with God and comes back with a vision. Missionary leadership does not depend upon geographical location, because some of the greatest missionary leaders today have never left the place where they were born, and some of them have never left the town where they were brought up. I think of that great missionary leader, Dr. Julius Richter, until recently living in a small village, Schwanabeck, near Berlin, writing the best book on India and the best book on the Near East, and today the leading missionary expert in Germany. And, as far as I know, he has never seen India, and yet by sheer ability has risen to missionary leadership. I think of men who are leaders in missions long before they have seen the foreign fields. A. T. Pierson never had seen Korea or India or China when he had already set the whole church of America on fire through his "Crisis of Missions."

Nor does missionary leadership depend upon wealth or social position, or ecclesiastical prestige or position. Pastor Harms was a missionary leader; Henry Martyn was a missionary leader. And although there are men who are considered only laymen, we have had them all down the ages that, without any ecclesiastical posi-

tion whatever, were head and shoulders above all the men of their generation in missionary leadership. Think of Carey, the cobbler; think of Raymond Lull, a layman in the days of the Popes; when men swore by ecclesiastical position; and the only name we remember in the thirteenth century is not the name of a Pope, or an inquisitor, or a crusader, but of that lonely layman, Raymond Lull, the first missionary to Moslems.

What, then, is the price of missionary leadership? I think the price of missionary leadership includes seven elements, and I want to enumerate them, to confess with humble and penitent heart that I praise God every day that I may be enabled to pay some of that price and to attain that great prize of missionary leadership.

VISION. The first price of missionary leadership is vision. What is a leader? Mott says a leader is a man who knows the road, who can keep ahead and who can pull others after him. And Li Hung Chang told General Grant once that the whole of the human race was divided into three classes. He said, "There are only three classes of people," and we see it now in China, by the way; he was a prophet. He said, "There are those that are immovable, there are those that are movable, and there are those that move them." The third class are the leaders. Now, what price must a man pay for that on the platform of missions? The first thing is vision. In that wonderful chapter, the eleventh of Hebrews, I notice that seeing the

invisible is God's baptism into leadership. As soon as you see something that everybody else cannot see and won't see, then God is baptizing you to leadership in that thing. Carey saw the whole world when Sidney Smith only saw the pavements of London. Henry Martyn saw India and Persia and Arabia and Barbary and North Africa, a vision of the Moslem world, when the rest of the Church was blind.

There are men sitting here this morning who have seen the vision of millionaires of America writing out checks for the boards that would pay for the evangelization of whole provinces. When a man sees that it is a God-given birthright to leadership. And our first prayer is that God may give us a vision. I belong to a small denomination, but I pray God that the leaders of our denomination may see that, although they now are leading many of the larger churches in their per capita gifts, we have not begun to touch the fringe of our denominational possibilities. With huge endowments, with greatly increased wealth in agricultural districts, with men growing rich all around us, there are some miserable pastors who will tell you, as though they are speaking gospel truth, that our denomination has got pretty near to the limit of giving to foreign missions. Nonsense! Men, we have not touched the fringe of sacrificial giving in the best of our churches. And if God gives us that vision of the possibilities of consecrated wealth, let us take it as a first birthright in the price of leadership.

*DECISION.* But vision alone only makes a man visionary, and God deliver us from visionary men on missions! After vision comes decision. Every one of those great heroes in the eleventh chapter of Hebrews was a man of decision. They saw and then they considered. When Moses saw the burning bushes he did not write poetry. He went out and led God's people through the weary wilderness. When Abraham saw the city that hath foundations he laid the foundations for God's church right there in his own household. And if you and I catch the vision of the missionary possibilities, then, like Carey, we must put that vision in our cobler's shop and start to realize it. What a

wonderful man Carey was, translating God's Word into the language of India.

First there is vision and then there is decision. You can follow a thing that goes in one direction, and if once we say we see the possibilities of the evangelization of the world in this generation, then we must do like the student volunteers, go burn our bridges behind us and write upon our hearts and upon our lives, "It is my purpose, God permitting, to be a foreign missionary." Whether you go to China or stay in Podunk, you can shake the world if you will make that decision to win the world for Jesus Christ.

*KNOWLEDGE.* And the third price of leadership is knowledge. Read that chapter again; you will see Moses learning all the wisdom of the Egyptians, Paul trained to be a great philosopher or theologian, Carey studying the whole earth—every book he could get, "Cook's Travels" and other books. And in the same way all the missionary leaders today in this country have risen to missionary leadership by the fact that they know. The greatest foe to business leadership is superficiality. A man who does not know banking will never be a banker; it is the man who begins that subject and studies it and makes that a lifelong study until he is a financier. A man who believes in politics is not a statesman; it is the man who knows the thing right down to the bottom—men like Edison in science, men such as Jay Gould was in railroading. They say that man knew everything about railroads all the way up from the tracks to the rolling stock and the office of the accountant. Now, if we can know missions like that we shall be leaders. If you know more about Korea and India and China and the revolution in Turkey than your minister does he will give you his pulpit. If you know more about missions than your Board secretary does, they will put you in his place. If you know more about missions than any other men in your town you can get their hearing.

It is *sheer ignorance* on the part of a lot of us that deprives us of missionary leadership. If we don't know who the heathen are or where they are, how in the world are we going to ask men to give money to convert them? We have got to

know enough to make our case and prove our facts, and know the non-Christian religions and our religion and the methods of evangelization, and statistics. Why, we are living in a time when any man can become a missionary expert, and instead of not being able to make a few remarks on missions, he will just burn with information and hurl it at people and win their hearts. The facts are bad enough. You don't need to invent. If you can hold up the social horrors of the non-Christian world you can make out a case for missions without the New Testament, on the mere basis of ethics. And if you can show man the miserable refuge of lies in which these poor people seek shelter when the storm comes, they will fling out the lifeline to the other man and give more than eighty cents per capita a whole year to do it. Knowledge is the third price of missionary leadership.

*PASSION.* And the fourth fact in missionary leadership is passion. It is not only to see, it is not only to set your jaw and plant your foot and say, "I will do it," to decide; it is not only to know the road, but you have got to put on some speed. The leader is the one who keeps ahead. I have often thought of David in the Psalms where he said, "While I was musing the fire burned; then spake I with my tongue." And David spoke in such a fashion from that burning heart that we have not got through with the Psalms yet. It is the biggest prayer-book of the ages, because it came right hot out of the heart of a man whose love was burning for God. You know in business you cannot use a man behind the counter who has got cold hands and sluggish feet and shuffles along, and who has not got any life in him. You want a salesman who can recommend the things by a warm hand-grip, who has got some passion back of him. And I think that is where many of us fail—the best of us; we become callous to the facts of missions. As T. H. P. Sailer put it once to us—I shall never forget it—he said: "The remedy for that is to change from the general to the concrete." He said: "Never put a missionary question in a study class by saying, 'What are the evils of polygamy?' Put it this way: 'How would you like your father to have four wives?'"

See the difference? Now you put those questions up that way, and you can see how it feels. It presses upon you; but if you think of the child widows of India, so many millions of them, it is only an arithmetical proposition. But if I think of my little girl Bessie, thirteen years old, becoming a girl close on womanhood, and think of her possibility, but for the grace of God, to be born in India and to be an Indian widow, and think of all the horrors of that life, then the thing lives before me, then I feel for missions.

*SACRIFICE.* And then the next price to pay for missions is not only knowledge and passion, but sacrifice. That is where the leaders particularly fail, self-sacrifice; nothing pulls so much as the print of the nails and the mark of the spear. We foreign missionaries can get our native helpers, as we call them, to do anything that we will do first. You can get your church to give anything to missions, if quietly, unobtrusively, you have done it first. I shall never forget one pastor. We were in a Michigan town to raise the support of a missionary, and the pastor quietly began the subscription by saying, "I will give"—I have forgotten how much it was, but it was away beyond the man's means, and they knew, those deacons and elders who were paying his salary—he said, "I will give this," and in about fifteen minutes that salary was raised. It was simply the old story of the law of sacrifice. Which character in the novel draws you? Why, it is the character that sacrifices himself, the man who dies for the other man, Jean Valjean. Which characters in history have been the great leaders? Garibaldi, Savonarola, Livingstone, the men who have simply counted life as nothing for the sake of leading on God's people. And if there should be a Barnabas here today, he would literally not sell a few of his bonds and mortgages, but would simply take the whole business he had, if he were a farmer or a merchant, and quietly dispose of the entire affair for the kingdom of God. He would not need to advertise it. You would not need a leaflet on it. They might call him crazy at first, but if he went about his business and said, "I am living for the Kingdom of God"—and Barnabas took his farm and

sold it and laid the money at the apostles' feet—any business man who will give his time to missions and deliberately put a full stop to further increase in his capital and say, "Men, I have got enough money to live on. I am going to devote the next thirty years to the Kingdom of God," that man would rise to missionary leadership.

*SELF-EFFACEMENT.* And then a price to pay which is still greater and still harder to pay and that is most fundamental—it is not the golden prow that steers the ship—that just glitters in the sunlight—the thing that guides the ship is the oak rudder away down below the water. It is not the Khedive of Egypt, who receives a palace to live in and rides in a carriage all over Cairo, that governs Egypt. No, sir; it is the man with the turned-down collar and hands in his pockets they call Lord Kitchener, who orders this man forth and sends him on a vacation when it suits him, or stops the newspaper when it suits him, and puts his foot down and governs Egypt—that is the man who governs Egypt, and his name is never in the paper except once a year in the annual report. There are men whose names are not on the church rolls as missionary leaders, but who quietly have changed the policies of their local churches and quietly have changed the lines of missionary activity simply by the willingness to efface themselves as long as the work is done. A man who seeks prominence is not a leader; a man who seeks results is a leader. A demagogue is not a leader; a statesman is a leader. Lincoln was a leader, the most modest president we ever had. And so you can go down the list of missionary leaders at home and abroad and you will find that those men are missionary leaders who are willing to efface themselves for the sake of the Kingdom of God, willing to suffer anything so long as the great cause is advanced, who do not count personal plans when they interfere with the plans of the Kingdom of God.

Self-effacement is one of the prices of missionary leadership. When men can see the print of the nails and the mark of the spear in your life and mine, then they will know enough to say, "My Lord and my God," to our Master. I once knew a pas-

tor of a church in Grand Rapids. He was a great preacher. He was a fine man in every respect, but his life did not bear on it the mark of sacrifice. He was a self-seeking man financially. That man's church now is a great missionary church, but as long as he occupied that pulpit, with all of his pulpit gifts, the people would not give. They said, "Let our dominie give first." And there are a lot of ministers who are holding back their people because they do not themselves show sacrifice for the Kingdom of God. If we hold back our sons and our daughters and plan to make them shine in society and shine as lawyers or something else, we can't go around asking students in college to volunteer for missions. We have got first "to deliver the goods" ourselves and to pray God that our children and our property and our lives may bear the print of the nails, and then we can get men to do the same for God.

*LONELINESS.* And, finally, the last price to pay is the hardest, and that is loneliness. The leader is the one who keeps ahead. Did you ever see men running a race? The man who keeps ahead has no encouragement. All he has is the weary road. The fellows behind him, the man away behind, try to catch up with the leader, but the loneliest man on the turf is the man who runs ahead or alone. The loneliest ship on the Atlantic is the ship that sails fastest. And the loneliest man in your denomination today is the man who sees the vision of what your denomination could do. And that loneliest missionary in Korea or Japan or Arabia is the man who sees what the others cannot see yet. But the price of leadership is always loneliness. There is a loneliness of the desert, and there is a loneliness of the sea, and there is a loneliness of a great city.

The loneliest man in the Middle Ages was Raymond Lull. There were the forces of the Inquisition in Spain and France, and there were the Crusaders trying to win the grave of a dead Christ by carnal weapons; and in the middle stood Raymond Lull, and he said: "The way to win the Saracens is by love; he that loves not lives not." He was born about six centuries before his time. And the loneliest

man in Scotland was Alexander Duff when he came back from Calcutta, and his fertile brain had already worked out a scheme of higher education—universities, high schools, girls' schools—and he brought that before the pious Scotch people. They said: "Duff, you are mad. You have got to go and preach the Gospel." And Duff said: "I will undermine the whole system by education. We will educate the people and the whole thing will topple over." And Duff was the only one who believed in higher missionary education, but now we all believe in it. And you remember the time in your own churches when the Laymen's Missionary Movement was a hissing and a byword among a lot of people. There are a lot of pastors today who do not see it and who will not see it, and you go back into your local circumstances and surroundings and you have this great loneliness that Paul felt when he said: "I have no man who is like minded." That is just it. That is you and I; we have no man who is like minded. Jesus Christ felt it and said, "Will ye also go away?"

The greatest recompense of the missionary leader is the presence of Christ. "Go ye into all the world"—in this spirit, as missionary leaders—"and I am with you always, unto the end of the world." There are only two of us, if we follow Him to the end. Oh, men, will you pay the price? You cannot pay it all at once. You have got to pay it in installments of weary days and weary nights, sleepless nights and

toiling days. And every time you and I hold back part of the price we are carried out dead as missionary leaders. Will you pay it?

There were two young laymen once, the sons of Zebedee, named James and John. And they came with their mother over against Christ, and they said they wanted to be missionary leaders. And Jesus Christ looked at them and He said: "Are ye able to drink of the cup I drink of and to be baptized with the baptism I am baptized with?" And then those magnificent fellows—they did not know what it meant, but they had courage enough to venture all, and they said: "We are able." And then Jesus Christ said: "Ye shall." You remember it; He said, "Ye shall." And they did. And the mother saw one of them sitting at His right hand as the first martyr, and the other one on lonely Patmos saw a great multitude that no man could number, of every kindred and tribe and tongue and people, and he saw the end of the fight. And he saw the Son of God going forth to war.

It pays to confess Jesus Christ calmly, deliberately and not knowing what it is going to cost, but simply say, "Lord, we would, and we can." And He will say to us, "Ye shall." And I covet for you men this great privilege of actually going out and paying this price of vision and decision and knowledge and sacrifice, self-effacement and loneliness, and leading out your people into a Great Missionary Victory!

**BOARD OF FOREIGN MISSIONS**  
**Comparative Receipts for Month of February**

Synods	1922			1923			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$5,493.19	\$1,417.92	\$6,911.11	\$7,769.36	\$3,534.42	\$11,303.78	\$1,392.67	.....
Ohio .....	2,028.77	1,237.78	3,266.55	3,320.00	1,477.47	4,797.47	1,530.92	.....
Northwest .....	261.91	195.76	457.67	183.44	264.44	447.88	.....	\$9.70
Pittsburgh .....	1,150.00	234.91	1,384.91	1,625.00	276.93	1,901.93	517.02	.....
Potomac .....	2,150.38	409.20	2,649.67	3,012.84	974.83	3,987.67	1,338.00	.....
German of East .....	212.95	297.17	510.12	<b>767.17</b>	<b>341.03</b>	1,108.20	598.08	.....
Central .....	753.63	452.19	1,205.82	1,193.66	812.75	2,006.41	800.59	.....
Midwest .....	552.41	204.15	816.59	1,408.35	816.37	2,224.72	1,408.13	.....
W. M. S. G. S. ....	.....	5,575.26	5,575.26	.....	4,013.46	4,013.46	.....	1,561.80
Annully Bonds .....	.....	.....	.....	.....	550.00	550.00	550.00	.....
Bequests .....	.....	100.00	100.00	.....	.....	.....	.....	100.00
<b>Totals .....</b>	<b>\$12,603.27</b>	<b>\$10,274.43</b>	<b>\$22,877.70</b>	<b>\$19,279.82</b>	<b>\$13,061.70</b>	<b>\$32,341.52</b>	<b>\$11,135.41</b>	<b>\$1,671.59</b>
Net Increase....							\$9,403.82	

## "Poor, Yet Making Many Rich"

(Continued from Page 212)

certainly had not cast him off. He declared that he was not guilty of any such sin, but no words of mine could persuade him and nothing remained but to exact a promise from him that, in case he changed his mind, he would let me know.

The exigencies of our Mission work made it necessary for my wife and me to move back to Sendai. One day I was almost startled by the news that Mr. Asonuma had turned up in the city and expressed the wish to be put to work again. Missionaries and Japanese workers interviewed him and decided to locate him at Shinjo, a town in the Yamagata province, where a mission had been started not very long before. Here Mr. Asonuma and his wife did a very fine piece of work. Though not particularly distinguished for scholarship while at school, at Shinjo Mr. Asonuma developed studious habits and became a good preacher and writer. All who came into contact with him learned to respect him, and his church work flourished. Meanwhile the East Sixth Street Church in Sendai lost its pastor, and extended a call to Mr. Asonuma. He and especially his wife found the climate of Shinjo very trying, and they finally decided to accept the invitation from Sendai. Here, too, Mr. Asonuma worked hard and efficiently, having charge of a small mission in addition to the church that called him. However, death had evidently

set a mark on him, for pulmonary tuberculosis, that terrible scourge from which so many Chinese and Japanese suffer, claimed him, and he and his family were transferred to Odaka, in Fukushima province, where the climate is milder. But it was all in vain, and our heroic brother, succumbing to the pitiless disease, fell asleep in Jesus.

The writer of the Epistle to the Hebrews, in the 11th chapter, gives a long list of Old Testament worthies who through faith performed great deeds. But the age of heroism is not past. God's truth as it is in Jesus is constantly reproducing in modern converts from paganism precisely the same dauntless and faithful spirit that we so much admire in the saints of old. Thus Christian foreign missions, by creating new heroes and heroines of the Cross, is augmenting the world's supply of those virtues without which men might as well be "like dumb driven cattle." Brother Asonuma may never be celebrated in song or story as one of earth's great ones, but certainly his life made the world a little better for his having been in it.

"Whether to live or die,  
I know not which is best;  
To live in Thee is bliss to me,  
To die is endless rest.

"Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me,  
Makes heaven forever mine."



CONGREGATION  
AND NEW  
CHAPEL AT  
ODAKA, JAPAN  
(Inset) Rev.  
Konosuke  
Asonuma,  
Late  
Pastor



# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## EDITORIAL

### Operating World Friendship

THE printed page has chameleon possibilities. What it says depends in a large degree upon the angle of the reader's approach. To one person an article may be a description of places and persons, to another a narrative of events, to another an appeal for sympathy. This month we desire that the contributed articles be read from the angle of "World Friendship" in operation. They are convincing illustrations of the wonderful things accomplished when friendship is active, be it between individuals, groups or nations.

The drudgery in the work of famine relief in China is glorified by the friendship it engendered. The story of the public demonstration of Chinese appreciation as told in "Cities Have Souls," is a striking illustration of the wider friendship thought.

In the field of Home Missions Indian interests have claimed a generous share of attention during the year. The injustice of the Burson Bill, the need of Federal legislation to prohibit the use of peyote, the large number of Indian children of school age for whom no schools are provided, the insufficient medical service—these things have stirred Christian people to act for the betterment of the Indian. The article, "After Six Months," by Florence K. Legler, needs to be read from the same point of view—the untiring devotion, patience, and care for the Indian children at Neillsville can be explained only under the thought of befriending those who need a friend.

### A Missionary Program for June

A considerable part of this issue is devoted to our Winnebago Indians so as to stimulate members of the Woman's Missionary Society to a more active inter-

est in the promising and self-sacrificing work carried on among the Winnebago children.

The societies which are using "Six Home Missionary Programs" will find much supplementary material in this issue of the **OUTLOOK OF MISSIONS** for program No. 4 entitled "The Winnebago Indians of Wisconsin."

### The Winnebago Indian Song

LAST November we heard seventy Indian children sing the 117th Psalm in their native language. It was different from any music we had heard or expect to hear, so we asked Superintendent Stucki to tell us the circumstances which attended the writing of the music. He says: "There is nothing particularly interesting about the circumstances attending the writing of the Indian song. In the fall of 1914, after graduating from the Mission House, my brother and I together with Mr. Maurer and Paul von Grueningen, went to California for our health. We built a small shack near the mountains in the vicinity of Pasadena. This was our home for four years except when we were taking courses at the University of California.

During the leisure hours of vacation days, I amused myself by translating a number of psalms into the Winnebago. Mr. Maurer at this time was at work on several musical compositions. A letter from home stated that a choir had been organized among our Christian Indians at the Black River Falls Mission. The idea of setting a psalm to music for their use just naturally suggested itself.

"Working out the idea presented many difficulties. Indian words are very long, sentence construction is very involved and the rules of construction rigid. Whatever poetry is possible in the Winnebago is in the mental image rather than in the form

of the words. Winnebago songs, religious, martial, etc., are usually only a repetition of single or detached phrases, representing the climax of a story, that has been transmitted by tradition together with the song. Without the story the song has no meaning whatsoever. Shouts and exclamations, syllables used only in songs complete the rhythm. Such methods naturally would be out of place in a psalm.

"In writing music to the words, Mr. Maurer's work is very creditable in that

Hirukanana	jhinagra	hanaj	rajhankhirekjena,	Rajhankwire		
The Lord	tribes	all	praise Him	Praise ye Him		
janaga	wankshig	raniwira	Hisgexgina	najwojana	egi	manegus
as many	people	as ye are.	Verily	(with) mercy	and	forever
wogisogra	rokanaxji	waigiuhajawige	eske.	Hirukanana	rajhangwire.	
(in) truth	greatly	He deals with	us therefore	The Lord	praise ye.	

We cannot hope to sing the Psalm as the Indians do, but it will be interesting to teach a number of children so that they may sing it in connection with the Indian program.

### Gleanings from the Day of Prayer for Missions

A rural Church writes: "We had a good meeting. Two societies observed the Day of Prayer jointly." This society always uses 150 programs.

At Doylestown the women of all denominations, including Mennonites and Friends, to the number of 450, combined in the observance of the Day of Prayer.

Eighty women joined in the interdenominational observance of the Day of Prayer in Shiloh Reformed Church, Danville, Pa.

The program was based upon the study book, "Building with India." The first four chapters were presented during the afternoon, the last two at the evening meeting. St. Paul's M. E. Church was responsible for the first chapter. The lecture method was used. The second chapter was assigned to a Presbyterian society. The chapter was divided into three parts, with different women to present each one. Between these parts one of the women sang Hindu songs. The third chapter was in charge of another Presbyterian Church. After the discussion of the chapter a short playlet, "As it Really Is," illustrated the chapter. The other three chapters showed equal variety of method and preparation.

The offering taken at these meetings

the natural rhythm of Indian singing is retained with the accent on just those syllables usually stressed in speaking. Shifting the accent from one syllable to another as is frequently heard in our singing is not allowed in the Indian, as it may make a whole sentence unintelligible or completely change its meaning.

"Several other attempts to put music to psalms were made, but none of them were completed. The following is a literal re-translation of Psalm 117."

was equally divided between Christian Literature and the Work among Farm and Cannery Migrants.

### Half Way Toward Christmas

Before me lie some prettily decorated envelopes and post cards, postmarked Japan and China. They have come from the children to whom the Woman's Missionary Society, Eastern Synod, has sent Christmas presents. I cannot refrain from quoting a few things from a few of the letters. One of the little envelopes has a big red heart pasted on the back and the note inside says: "My Christmas was merry. Thank you." Then the letter written with red and blue pencils dated January 28th. "I got the paints on my birthday, January 27, and I painted a picture as soon as I got them. I am writing with one of the new pencils now." Then an older girl says: "Thank you for remembering me with *Everyland*. I will think of you many times through the year." Every letter was interesting enough to quote, but these should remind us that we are half way toward Christmas, and if we want to share in the joy giving we must send our contributions very quickly. All contributions should be sent through the Classical Treasurers of the W. M. S.

## NOTES

The Young Woman's Missionary Auxiliary of Reading Classis held its first Institute on March 24th, in St. Andrew's Church, Reading. Mrs. Samuel Sailer, Secretary of the department, says: "The girls responded splendidly to forum questions, and every one present greatly enjoyed the occasion. It seems to have been exactly what the girls want and need. Mrs. J. L. Roush, President of the Woman's Missionary Society of Eastern Synod, addressed the girls on 'The Relation of the Young Woman's Missionary Auxiliary to the Woman's Missionary Society.' Mrs. Jesse M. Mengel gave an address on 'Education for Service.'"

\* \* \*

The Winnebago Indian song, words and music, should be ordered from Miss Carrie M. Kerschner, Room 408, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa., or Woman's Missionary Society, 14 Remmele Block, Tiffin, Ohio. Price 15c—two for 25c.

\* \* \*

The June OUTLOOK OF MISSIONS will be devoted to the interests of our girls in college. Send orders in advance for extra copies. The new mission study books will be featured in the Literature Chat, as well as reviews of the books. The July issue will be the Triennial Special.

\* \* \*

*Be sure to use the Winnebago Indian song with your June program.*

\* \* \*

Mrs. Edward Evcmeyer, of San Francisco, spoke before the Hood College girls and made addresses at a number of Classical meetings en route to Dayton, Ohio.

\* \* \*

The fiftieth anniversary session, National Conference of Social Work, will be held in Washington, D. C., May 16-23.

\* \* \*

Ill health has compelled Mrs. DeWitt Wallace to resign her position as Executive Supervisor of the Work for Farm and Cannery Migrants. Mrs. Wallace was very successful in interesting the management in the welfare of the women and children who were at work and the favor with which the canners have looked upon the Christian work is due to Mrs. Wal-

lace's tactful approach to all matters which required consideration. Her successor will immediately be secured, as the season is at hand to begin the work. More than one hundred college girls have applied for positions in the camps. At the present rate of support only eighteen helpers are required.

\* \* \*

Last summer Miss Edna Moser, of Flicksville, Pa., a student at Hood College, was one of the workers in the migrant camp at Bel Air, Md. At Easter Mr. W. E. Robinson, owner of the cannery, sent a check for ten dollars to Miss Moser to be spent in Easter gifts for the Polish children who had been in his camp last summer.

\* \* \*

A trip to New York will not be satisfactory unless a visit is made to the new museum devoted exclusively to the Indian. Exhibits of rare interest are housed in the new Heye Foundation Museum of the American Indian at 155th Street and Broadway.

\* \* \*

Kentucky Classis reports a new Auxiliary at Salem Reformed Church, Louisville, Ky. Mrs. Edmund Hussung is the W. M. S. Counsellor, and Mrs. B. Mass the organizer.

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### W. M. S. Department Quiz

1—The first Bible printed in America was in what language?

2—What Easter gift is recorded?

3—Name two missionaries who were made Life Members of the W. M. S. Give the occasion.

4—The Winnebago Scriptures were published by whom?

5—Tell of the great event at Yochow, China, January 31.

6—Upon what basis is the gold cross awarded at Neillsville?

7—How many years has China been a Republic?

8—Is lynching still being practiced?

9—What suggested the setting to music of a psalm which has been translated into the Winnebago?

10—How may you become informed about the harmful Indian drug peyote?

### The Lynching Record for the First Six Months of 1922

According to the records compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work, in charge, in the first six months of 1922, there were thirty lynchings. This is six less than the number, thirty-six, for the first six months of 1921, and eighteen more than the number, twelve, for the first six months of 1920. Of the thirty persons put to death, nineteen or 63% were in two States, Mississippi (7), and Texas (12).

Of those lynched, two were whites and twenty-eight were Negroes. Eleven of those put to death were charged with the crime of rape and nineteen were charged with other offenses. Five of those put to death were burned at the stake, and three were first put to death and then their bodies were burned. Four of those lynched in the year 1921 were burned at the stake, and three were first put to death and then their bodies were burned.

The States in which lynchings occurred and the number in each State, are as follows: Alabama, one; Arkansas, two; Florida, one; Georgia, four; Louisiana, one; Mississippi, seven; South Carolina, one; Oklahoma, one; Texas, twelve.

### Gifts Memorialize the Silver Anniversary of the Woman's Missionary Society of Tohickon Classis

Interesting services marked the celebration of the twenty-fifth anniversary of the Woman's Missionary Society of Tohickon Classis. The address was made by Miss Elizabeth C. Zetty, of Quakertown, a returned missionary to Japan. Miss Zetty and Mrs. William Rufe were made Life Members of the General Society. In commemoration of the anniversary occasion Mrs. E. E. Althouse placed the name of Rev. J. P. Moore in nomination as a Life Member and his deceased wife as a Member in Memoriam of the Woman's Missionary Society, General Synod. She recommended giving \$50 toward the erection of the chapel being built in France by the Reformed Church in memory of the boys of the Church who died during the war. Her suggestions were accepted, and in place of \$50 the sum of \$68 was raised immediately. The services were held in Salem Reformed Church, Doylestown, Pa.

### The Prayer Calendar

Every detail of the Prayer Calendar for the month of June has some connection with Potomac Synod.

The prayer was written by Mrs. J. Edward Omwake, of Greencastle, Pa.

Lance Hall, which adorns the bottom of the Calendar page, is one of three modern, well-equipped buildings of Massanutten Academy, Woodstock, Va. The school belongs to the Reformed Church; the grounds and buildings were purchased by Virginia Classis. The school was opened in 1899.

"Massanutten," an Indian name meaning Great Mountains, has been associated with the traditions of the Valley of Virginia for more than two hundred years. Massanutten Academy is situated on a commanding hill near the southern part of the town of Woodstock; the view of the valley and the mountains in the distance is magnificent.

Mr. Arthur Smith, of our North Japan College, is a Massanutten graduate.

Colonel H. J. Benchoff is Head Master.

### A Home-Made Program

The Canton Reformed Missionary Union, composed of the Missionary Societies of the four Reformed Churches of Canton and vicinity, were entertained by the Louisville, Ohio, ladies on March 21. There were 150 in attendance. The meeting was in charge of the President, Mrs. Anna L. Miller.

Instead of having a speaker for the afternoon, as we have been having, the program was composed of ten-minute talks given by one representative from each society in the Union. Instructive talks on the Young Woman's Missionary Auxiliary, Mission Band and How Our Boards Operate. A Thank-Offering letter from Mrs. Zartman was also read.

The meeting proved that it is not always necessary to "import" our speakers for an instructive and interesting program. To use and develop home talent is an excellent idea.

The Louisville women served a tasty lunch after the meeting.

MRS. JAMES MCGREGOR,  
Canton, Ohio.

## CITIES HAVE SOULS

Every now and then the unexpected happens and restores one's faith in the salvability of mankind.

On Wednesday, January the thirty-first, we were informed a committee, numbering about thirty of the gentry with members of the local Relief Committee, would come to the compound to voice the thanks of the community for what the members of our Mission have done for them during the troublous times of the last seven years. The day previous, the stone mason erected in the court-yard, at a point directly visible from the street-gate, a marble tablet with granite base, sides and cap, measuring three feet by nine feet, inscribed with an account of the things for which the city wished to render thanks.

When the auspicious day arrived and all the representatives, whose number had been augmented to fifty, had put in their appearance, we all gathered in two groups on either side of the tablet. One of their number, who also happens to be a teacher in our Girls' School, made the speech of presentation to which the writer responded. Whereupon the ladies of the mission invited the visiting body to the new Woman's School building where foreign style refreshments were served. Then we all proceeded to the steps of the Girls' School and posed for our photograph, eight copies of which likewise were presented to the Mission.

Now our visitors retreated and sent in a caterer to serve us an elaborate feast of rare things, which cost a good sum of money even from the foreign standpoint. Surely it is a handsome, a commendable thing when a community puts itself on record in such a way to show that it is not unmindful nor forgetful of services rendered to its citizens during the dark days of war.

Herewith follows a translation of the inscription on the tablet made by Mr. Koh Fah-Tsin, one of our teachers at Huping Christian College.

## A MEMORIAL TABLET

Woe from Heaven and the Central Plain (China) in turmoil! Countless people lost their lives through the civil wars.

Our city, Yochow, standing between Hunan and Hupeh and being the passageway that connects Szechuen, Kweichow, Yunnan, Kwangsi, Kwangtung, and Kiangsi, suffered from the struggles more than once. Our houses were burned down and our fields were made barren. And it was to the Relief and Refuge Committee of the American Mission (Reformed Church Mission) that the people of the city, numbering about fifty thousand, were indebted for the preservation of their lives.

The Committee began its work in the sixth year of the Republic with the pastors of the Mission as its directors, when the provinces of Hunan and Kweichow were in arms against the Northern troops. Battles were fought between Hsi-tang and Peh-hu, Yochow. Blood and flesh flew in the air at the ceaseless roaring of guns and cannons. Then the Northern troops fled and the South came in. The southern end of the city was aflame, while the entire city witnessed looting. All men and women fled into the refugee camps, and thus their lives were saved.

In the eighth year of the Republic, Chang Gin Yao retreated to Yochow with his beaten troops, which robbed the people here of everything they could carry away. But in the city there was the committee which enlarged the compound (by purchasing additional land) in order to build temporary shelter for the refugees; while near Hwang Sha Wan, Rev. Mr. Reimert with the students of Huping College prepared rice and rooms for those who came for protection. At the gate of Huping, some retreating soldiers, eager to get something from the College demanded entrance, but were refused by Mr. Reimert at the cost of his life. Indeed, he has "given his life to save that of others."

After the trouble was over the refugees went home. Yet hardly had they recovered from this distress, when another war broke out—the struggle "to rescue Hupeh" in the tenth year. Within two months Pu-chi was lost and the Northern gunboats sailed up. Then Yochow was taken, and once more the refugee camps became the home of the frightened people.

Now at the time of danger a great multitude were crowded into a little circle, and it needed but the slightest negligence for the rising of internal trouble and the upsetting of the people's peace of mind. But the missionaries had the American gunboat on the outside to keep the retreating troops from making further trouble; while within the compound, they fed and rested the bodies of the refugees and settled their affrighted minds, looking over the whole compound to give comfort wherever it was needed and staying out late at night. They seemed to be never tired in helping the people.

During these troubles, the lives that they saved, the wounded that they healed and the dead that they buried—all these

cannot be stated in numbers. Are they not benefactors of these people? And in looking at what these missionaries have done here, what should be the impression upon those of our countrymen who are in power and boast of their victories? When we look back to the days of affliction during these days of peace, we can not help expressing our deep appreciation. Hence this sketch of the story hereon engraved as a sign that it will be remembered forever.

Done this thirty-first day of the first month, of the twelfth year of the Republic.

PAUL E. KELLER.

Yochow City, Hunan,

February 26th, 1923.

### After Six Months

(Indian children coming to our Winnebago Indian School for the first time have many surprises awaiting them. Most of these little ones have never experienced a day of separation from their mothers. To them these first days are full of lonesome dread, and their "fountains of the deep" are open wide. Many of them may never have had a better home than a wigwam, nor a better bed than a litter of straw and mats. To them the comfort of clean bodies, clean clothes, well aired rooms and dormitories, spring beds with clean sheets and fluffy blankets are truly surprising. But a greater world of new experiences awaits them when they enter the schoolroom. Not a word of English at their command, hardly aware that there is a means of communication other than their own, the first days in the schoolroom, with its unusual physical restraints and the unintelligible demands of the teacher, are surprising indeed, and even terrifying. At first their terror and homesickness often finds spontaneous expression in a chorus of soprano voices. One wonders not that the teacher of these little ones herself may have her misgivings. What results dare she expect from such recruits? The teacher truly has a task and her daily discouragements. But hard work has its compensations and the following sketch by the teacher of the work done with the little ones after six months of the present school year is very encouraging.)

AT nine o'clock the bell rings and all the children file into the school room. Some come with shining faces, showing the blessings of a little soap and water. A few may not have availed themselves of this special blessing. Shall we say they have forgotten or merely overlooked it? Back to the governesses they must go and to the task. Boys and girls are just boys and girls.

After the children are assembled, the day's work begins with the song:

"Good morning to you,  
Good morning to you.  
We're all in our places  
With sunshiny faces,  
And this is the way to start a new day."

This song is followed by a prayer in unison, after which other songs are sung.

Now begins the real day's work. Each child must have some work to keep it busy, while the rest are having classes.

There are fifteen in the Beginners' class. These children are from five to seven years of age. Not knowing anything of the English language when first they came, they now understand and are able to use intelligently a great many English words.

They have learned to recognize at rapid sight and to understand fifty-four words, and are able to read them in sentences from a reading chart. They delight in learning new words and often when called to class will say, "A new word, a new word." Their reading at present is from a reading chart, but should they see a book anywhere within reach, they are sure to have it, trying to find words they know. Having noticed the second and third grades asking for help, they also come with a book and ask, "What is this?" One day one of the little girls pointed to the word "Indian" and asked, "What is this?" I told her and although I knew she could not understand me, added, "That is what you are." Another little girl standing by understood and pointing to me said, "You white people."

These little ones also have learned to give the sounds of f, h, m, n, s, p, t, and a. They know that it is the naughty kitty that says, "f-f-f," and tired Rover that says, "h-h-h," and so on, a short story for each sound. They have also learned to count, and are ever ready to count crayons, pencils, scissors and other objects. Be it during school time or not, they do most of their counting out loud. "Why should that make any difference?" seems to be their way of thinking.

There are also fifteen in the first grade. These have almost completed the primer and very soon will begin with the first Reader. They have mastered the work in phonics and can now work out most words by themselves. Although these children are exceptionally timid and shy, they enjoy dramatized stories in all the grades and are delighted when given an opportunity to enact them before an audience of the upper grades and the other teachers. Besides Reading and Language work, the first grade has Spelling and Numbers.

The second grade consists of nine boys and girls. In this grade the studies are Reading, Arithmetic, Writing, Spelling, Bible History and Language. At present the second Beacon Reader is being read, which is the fourth book read this school year. In Arithmetic these children have acquired the forty-five combinations and are able to do all the work in Addition and Subtraction. The second and third grades are combined in Bible History and Language work. Old Testament stories were the subject matter before Christmas. Since then New Testament stories have been studied. The children are all greatly interested in these stories and keenly enjoy them. They have memorized the Beatitudes, the Ten Commandments, and twenty-five other Bible verses. In Language they study about a great variety of appropriate subjects. During February, for instance, they studied about Lincoln and Washington, and in March about Holland.

The ten children in the third grade also have the same range of subjects as the preceding grade. They are reading the fourth book in class and show great interest in reading stories in other books. Addition, Subtraction, Multiplication and Short Division they have had and very soon will attempt Long Division. That they have mastered the multiplication tables is a matter of great pride to them.

On the walls of the schoolroom is exhibited the best work done in each grade. These exhibits changed at frequent intervals usually attract the attention of visitors. No child is satisfied if some of its work is not shown each time, and this has stimulated wholesome competition. When their parents come to see them, they are very anxious to show how well they can read: The parents are always very much interested in the progress of their children. Many of them, it must be remembered, never had an opportunity to learn as their children have. Recently one father, after hearing his little son read, was so astonished and well pleased that he said, excitedly, "I can hardly believe it. I feel like going home tonight yet to tell my wife."

So each day the forty-nine children in the Primary room find new things to learn, which, let us hope, will not only increase their temporal welfare but also draw them on toward a saving knowledge of Jesus Christ and to a life of greater service to God and their fellowmen. The need is great but the results of these endeavors are well worth while.

FLORENCE K. LUGLER, *Teacher.*

Neillsville, Wisconsin.

## Indian School a Splendid Success

(From *The Neillsville Press*, March 15, 1923)

**B**EFORE the Indian School was established in Neillsville there were some of our citizens who hesitated in giving it an enthusiastic welcome—some fearing that it would bring to Neillsville an undesirable class of children, who would be into no end of mischief, and others fearing that it would be a begging institution, making constant appeal for financial help for its support and upbuilding. Both of these objections, and others of minor import, have proven entirely groundless. The children have shown themselves models of good deportment at all times, both on their school grounds, in passing along the streets and when they appear in public assemblages. Their appearance is attractive—always neatly dressed and cleanly in person and clothing, the children are a credit to their school and to this city. A visit to the school will convince anyone that it is in every way a most desirable institution. It is under the administration of the Reformed Church which for many years has taken special interest in missionary work among the Winnebago Indians, and is giving not only its sympathetic support, but also its financial support to this school. The farm buildings and equipment have already cost a large sum of money, and still more will be spent in enlarging the institution; a modern barn is needed and a dormitory for boys is an almost immediate necessity. The original building was designated to take care of 50 pupils and there are now 73 (41 girls and 32 boys) in the school. While it is crowded, the state authorities have not interfered in the matter, as the inspectors all declare that the children are

being cared for much better in the school than they would be at home, and it is the best policy to let them remain here. Larger quarters, however, must be provided in the near future. On the farm is produced a large part of the provisions needed in the institution—all the vegetables that are needed, the eggs, meat, milk and butter used are produced there, and largely by the help of the boys attending the school. Of course there are large supplies beside these mentioned which must be bought, and all this is purchased in Neillsville, except what is contributed. Last week Superintendent Ben Stucki paid local bills amounting to \$1000, and that is not unusual. A considerable amount of material for the institution is sent here by freight and express by interested people all over the country, and the arrival of these boxes and packages has given rise to the opinion held by some people here that supplies for the school are bought from the mail order houses; such is not the case—nothing is bought from mail order houses which can be procured here.

The school is under the executive management of Superintendent Stucki whose duties are many and varied. Besides having the general management, he must also be teacher, preacher, plumber, and what not, looking after the interests of the pupils in every way. It is probable that there is no man in the United States as well fitted for the work as Mr. Stucki. His father is a missionary minister among the Winnebagoes out from Black River Falls. There Superintendent Stucki grew up, learning the Indian language thoroughly, learning the

SUNDAY  
AFTERNOON  
AT THE  
INDIAN  
SCHOOL





habits of life of the Winnebagoes, their family and tribal customs and habits of thought, their fine qualities and their frailties. He grew up with a deep sympathy for them in their limitations in life and a strong impulse to work for their uplift and redemption. Besides this knowledge of Indian characteristics he has acquired a fine general education; he is a forceful speaker, ready and able to proclaim the needs and the hopes of the Winnebagoes. In him these people have a strong defender and an ardent advocate. He has about him a fine corps of co-operators: Mrs. Krahn, the matron is efficient, sympathetic and enthusiastic in her work, assisting much in giving the school that touch of family atmosphere so necessary to its real success. Mr. Vornholt gives the boys practical training in farming and manual work, which Mr. Stucki believes to be the work that will be the economic salvation of the Winnebagoes; he also fills in as teacher in other places and exerts a most wholesome influence in the school. The teachers, Miss Cilla Kippenhan, of Greenwood, and Miss Florence Legler, of New Glarus, brought to the school excellent training as teachers and successful experience, which make for excellence in the academic instruction. Miss Anna Matties, of Wausau, and Miss Minnie Pflughoeft, of Pine Valley, act as governesses and have their work well in hand. Miss Elsa Hediger, recently from Switzerland, has the important position of cook, and the vigorous physique of the boys and girls indicate that their food is wholesome and well prepared.

From basement to garret the Indian School is a vital, going institution. It needs more room; it needs many things; and anyone who is disposed to help humanity in a worthy and practical way can give towards securing things that are necessary at the school. The manage-

ment does no begging, but will accept the goodwill offerings of materials or money, for there are avenues open for all they can secure. People here should especially feel glad to give the school a helping-hand.

### Ethel Eagle Receives the Gold Cross

FOR a number of years Miss Carrie M. Kerschner has given a gold cross and chain to our Indian School to be awarded each spring by vote of the teaching and working staff of the school "to the girl who has exerted the greatest influence for good over the other girls in the school." The vote of the staff was unanimous to award the prize to Ethel Eagle, one of our older girls. She had been baptized several years ago and has since in her quiet way exerted a powerful influence not only over the other pupils in the school but everyone with whom she has come in contact. She has been instrumental in bringing her mother and her brother to Christ and her step-father has now also become an earnest reader of the Bible.

As the cross and chain arrived too late last spring for Commencement Exercises, it was awarded at our Christmas celebration. No one least expected the prize than Ethel. It was a complete surprise to her. After the program she remarked to one of the staff, "I never imagined I could ever get the prize. I am so happy."



CHILDREN  
LEAVING  
SCHOOL WITH  
THEIR  
PARENTS ON  
THE LAST  
DAY OF  
SCHOOL.

Shortly after Christmas Ethel took sick. The dread white plague has claimed her for a victim. She has been in bed now for about nine weeks and the doctors have given up hopes that she will ever rise again. Her mother, who ascribes her conversion to Ethel's influence, is continually with her. She is almost broken hearted.

A short time ago four of her six children were taken from her within a week. The burden of our united prayers is that God will deal kindly with the mother and that if it be His will, He may yet spare Ethel to be a chosen vessel in His service.

BENJAMIN STUCKI.

### Where the Mantle Fell

We will tell the story as it was told to us and trust that the details are correct.

A day of grief had come to the Indian Mission at Black River Falls. The black crape hung from the door of the white house in which the missionary lived. As the heavy-skinned, black-eyed Indians moved silently across the lawn they cast stealthy glances in the direction of the mark of mourning on the door. The awe of a great occasion was visible in their bearing as they entered the house.

Since early morning an observer would have seen solitary Indians and groups of them approach the white house from every direction—at that time roads were few but paths led from every wigwam to the home of the missionary.

The Indians continued coming until every available space in the house was filled and the air was heavy with the odor of primitive man. They had come to pay their last respects to the wife of the missionary who had loved them. Their thoughts were their own but their grief was great.

In passing over the mother left a little baby here. As we look back to that day it seems as though she must have cast her mantle upon him—left him to be the understudy of her missionary husband in the ways of bringing the Winnebago Indians to Christ.

On the day of the funeral the husband stood at the head of the casket with the baby in his arms and the minister who preached the funeral sermon for the mother baptized this baby who was left to carry forward the work his mother had loved. That was twenty-nine years ago and the baby was Benjamin Stucki, who now is the superintendent of the splendid school for the Winnebago Indians at Neillsville.



SUPERINTENDENT  
STUCKI

### Pertaining to Winnebago and Other Indians

Rev. Jacob Stucki worked for years to make translations from the Bible into the Winnebago language. In performing this task, John Stacey, whose photograph is in this number, rendered valuable aid. The four gospels, Acts, Genesis and part of Exodus were translated and published by the American Bible Society in 1907.

Robert E. L. Newberne, M.D., Chief Medical Supervisor for the Bureau of Indian Affairs, has made a carefully prepared compilation on peyote. This has been published under the title, "Peyote," and may be secured by any person who will apply directly to the Bureau of Indian Affairs.

## Compositions Written by Winnebago Students

### WHAT THIS SCHOOL HAS MEANT TO ME THIS YEAR

(This was written by a fourteen-year-old Indian Boy)

I will try and tell you something about school. Well, when I came here I was rather dumb, but now it seems to me that I know it proved me very much. I came here about a month when they started. So that I can gain knowledge thereby. When I am in school I always try my best but it seems to me sometimes I couldn't know anything. But it gradually increasing perpetual.

I was exerted that's why am trying anyway. I know some of my recitation were poor but it depend upon me. There are some words in the reader which I can't comprehend. I also enjoy the devotions. I gained a great deal of knowledge and mostly all of it came from your excellent instructions. So I am glad of it. I'm interested in the school work and about my outside work I always try to do them the way I should. But always the ball business is in my mind that I sometimes do them in tumultuous way which I know was not right but I can't control myself. But anyhow it will be let out for vacation soon.

### THE WITHERED FIG TREE

(The following is a composition by Mary White Water, aged 15, one of our Indian girls, baptized last spring. It was written within twenty minutes after the subject was

announced. There was no other time for preparation and no books were used except the Bible. It is remarkable for its insight into biblical truths and its forceful presentation. This is an exact copy of the original uncorrected manuscript.)

At eventide Jesus went out of Jerusalem to Bethany with His disciples and stayed there over the night. On the morrow they went to Jerusalem and Jesus was hungered. He saw a fig tree afar off having leaves. But when they come to the fig tree, found nothing but leaves. Jesus said, No man eat off this tree henceforth forever. On the next day they pass that fig tree again and it withered away from the roots. Peter said, Master behold the fig tree which thou cursedst is withered away. But Jesus said, Have faith in God.

The Lord has patience for those fig trees. He dug and dunged it. He taught His nation and wrought miracles but found no fruit. His period of grace has expired, the command is "Cut it down." He dug and dunged. That is, He had preached the Gospel to the people, and try to put the Word of God into their heart but the people wouldn't receive it. If our piety is only mock-piety, only leaves without fruits of sanctification and good works, like those of the Jews, the same lot will befall on us. And we'll have no part in Him. The Lord requires the fruits of faith.

The decision on the last day is final and irrevocable, there is no higher court to which an appeal can be made. The sentence will simply be "Come" or "Depart from me."

## First and Second Generation Christians



JOHN STACY. THE FIRST CONVERT AT THE BLACK RIVER FALLS MISSION. IT REQUIRED THIRTEEN YEARS TO BRING ABOUT HIS CONVERSION



HELEN STACY IS IN THE SECOND YEAR OF HIGH SCHOOL AND WAS CONFIRMED THIS SPRING

## Literature Chat

CARRIE M. KERSCHNER

### "The Trend of the Races"

#### CHAPTER V

(For July meeting)

The aim of this chapter is to show how the progress made by the Negro race challenges the Christian nation to give to the rising race opportunity for Christian education.

Scripture: Philemon, verses 10-25.

On page 138, are given the names of men and women who gave themselves and their wealth to help the Negro.

Read "The Lynching Record for the first six months of 1922," published elsewhere in this section. Can we as Christian citizens do anything in a national way to deal with this situation? Will you write your Congressman about your decision?

A pamphlet entitled "Southern Negro Women and Race Co-operation" can be secured from W. W. Alexander, 417 Palmer Building, Atlanta, Ga., for 10 cents.

"Southern White Women and Race Co-operation" will be sent by Mrs. Luke Johnson, 417 Palmer Building, Atlanta, Ga., for 10 cents. These pamphlets will give you an idea what the women of the South are doing for interracial co-operation.

Close your meeting with this prayer of the Race That God Made Black:

By LUCIAN B. WALKINS

*(A Virginian Negro whose health was wrecked in Overseas Service during the late war.)*

We would be peaceful, Father—but when we must,

Help us to thunder hard the blow that's just. We would be manly, proving well our worth, Then would not cringe to any god on earth.

We would be loving and forgiving, thus To love our neighbor as Thou lovest us.

We would be faithful, loyal to the Right, Ne'er doubting that the day will follow night.

We would be all that Thou hast meant for man, Up through the ages, since the world began.

God, save us in Thy Heaven, where all is well! We come, slow struggling, up the hills of Hell.

The Wilson College Conference of Missions opens June 28th and continues in session until July 6th.

For information address Miss Carrie M. Kirschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa. Registration fee, three dollars.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### "In the Vanguard of a Race"

#### THE ARTISTIC GROUP

Chapter IX—Harry Burleigh

Chapter XII—Joseph Cotter

#### SCRIPTURE REFERENCES:

Psalm 137; II Timothy, 6-7

The general aim of these two chapters is to show the latent artistic possibilities of the Negro and our responsibility toward aiding in the development of these possibilities.

The story of Harry Burleigh may be told by a member of the Auxiliary.

General assignments for the whole class to work out:

- I. What in Chapter IX shows that musical art gains recognition all over the world without regard to race or color?
- II. Prove the versatility of the Negro through this chapter.
- III. Name the man who first introduced Paul Laurence Dunbar's work to his own people in the South. Chapter XII.
- IV. Show the versatility of Mr. Braithwaite along literary lines. Different members of the class may be assigned the following special work:

#### QUESTIONS ON CHAPTER XII.

- I. Find the history of the "Spirituals."
- II. Name some writers of the white race who wrote against slavery.
- III. Find some poetry written by James Welton Johnson.

#### QUESTIONS ON CHAPTER XIII.

- I. Name four Negroes who are prominent in the literary world, and tell something that each has written.
- II. Why is Chapter XII called the "Seed of Flame"?
- III. What is the greatest contribution of the Negro race to the Race of Man?
- IV. What is Louisville doing for its colored people?
- V. How would you answer the question, "And, brother, what shall you say"?

"We travel a common road, Brother,  
We walk and we talk much the same;  
We breathe the same sweet air of heaven  
Strive alike for fortune and fame;  
We laugh when our hearts fill with gladness,  
We weep when we're smothered in woe;  
We strive, we endure, we seek wisdom;  
We sin—and we reap what we sow,  
Yes, all who know it can see that  
When everything's put to the test,  
In spite of our color and the features,  
The Negro's the same as the rest."

For poster:

"And, brother, what shall you say?"

—COTTER.

"I must do the best I can with what I have, and not cry for what I can't get."—BURLEIGH.

There are some splendid Victrola records of the Negro Spirituals sung by the Fisk University and Tuskegee Institute singers which may be introduced at your meeting. Examples are:

"Swing Low, Sweet Chariot."

"I Want to Be Like Jesus."

"Live a-Humble."

"There is a Balm in Gilead."

"Go Down, Moses."

### Material for Workers

A revised edition of "Missionary Program Material," by Anita B. Ferris—price \$1.00.

Negro Picture Stories, 50c—Negro Picture Sheets, 25c.

Following the Dramatic Instinet, 75c.

Program Packet on Our Home Mission Work, 50c.

In the Vanguard of a Race, 50c.

The Trend of the Races, 50c.

The Magic Box, 40c.

The Wonderland of India, 40c.

Building with India, 50c.

India on the March, 50c.

Lighted to Lighten, 50c.

All of the above material may be secured from Woman's Missionary Society, 14 Remmele Block, Tiffin, Ohio, or Miss Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.

### Attention! Y. W. M. A. and Mission Band!

May 17th will be Young People's Day at the meeting of the Woman's Missionary Society of General Synod in Dayton, Ohio. The following program is scheduled:

- 1.30 P. M. Devotions.
- 1.45 P. M. to
- 4.15 P. M. Demonstrations of the Y. W. M. A. and Mission Band work.
- 4.15 P. M. Departmental Conferences.
- 6.00 P. M. Banquet in charge of Y. W. M. A. Department.
- 8.00 P. M. Evening Service with Miss Ruth Seabury, Secretary of Young People's work of the Congregational Church, as speaker.

This program should interest all Y. W. M. A. and Mission Band workers.

### ORGANIZATION ITEMS

#### Mission Band and Young Woman's Missionary Auxiliary

Two new Mission Bands are reported from Cleveland, Ohio. One with fifteen members, of which Mrs. H. W. Belser is leader, from The Eleventh Reformed Church, and one organized in First Reformed Church, Lakewood. Lakewood is a suburb of Cleveland. The latter Band is "mothered" by the Mission Band of First Reformed Church, Cleveland, which was organized in January, 1922. Mrs. John Sommerlatte is the leader of both Bands.

\* \* \*

Twenty interested children of Zion Reformed Church, Bascom, Ohio, organized into a Mission Band under Miss Iske's supervision. Mrs. Lillian Walter is the leader.

\* \* \*

Mrs. Dwight Dilger, of Lancaster, Ohio, is the leader and organizer of a new Mission Band at Grace Reformed Church of that city.

\* \* \*

Lima, Ohio, Calvary Reformed Church has enlisted twelve of its children in the Mission Band Work. Mrs. Arthur Gerstenlauer is the leader.

\* \* \*

Twelve children also enlisted in the work from Grace Reformed Church, Culver, Indiana. Mrs. C. E. Reed is their leader.

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St. Patrick's Day was celebrated by seventeen children of Immanuel Reformed Church, Ellwood City, Pa., forming a Mission Band. Mrs. A. M. Schaffner is the leader and organizer.

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Emanuel Church, of Hanover, Pa., reports a new Mission Band.

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Several new Y. W. M. A. have also been organized.

\* \* \*

Miss Jennie E. Bilger organized a new one at Christ Reformed Church, Beaver Springs, Pa. Miss Mary K. Shambach is the W. M. S. Counsellor.

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### Means and Ends

**S**UITABLE means assure us of desired results. On the other hand, objectives sought often lead us to the discovery of ways and means. General Wolfe, at Quebec, earnestly desirous of victory, discovers a by-path in which he leads his army up the Heights of Abraham. The slogan, "I will find a way or make one," has gained many a victory. In leading a Mission Band, there must be constant study of whatever new and improved means and methods may appear. If some one can show you a path ready, follow it; but, if there be as yet no beaten way, make one. I have it brought home to me from every source that Leaders are often at a loss *what* to do and *how* to do it. To many there seems to be a dearth of ready-made suggestions and hand-me-down plans. There no doubt is a scarcity of helps, but I am quite certain there will never be a super-abundance of minute instructions. I cannot believe that it would be so eminently desirable to give directions so detailed and voluble that all individuality and invention of the Leader would be crowded into the background by a formal, mechanical and imitative following of suggestions which might not fit the personality of the Leader nor the circumstances or genius of her Band. It seems to me that, if Leaders would keep the objectives of their work steadily and clearly in view, means would accommodate themselves to ends. Hence, I believe greater benefit will accrue from setting forth with clearness and definition what are the aims in this work than from presenting some one plan or exercise. Our aims are:

1. That each child of God may learn to know God and His love, to worship Him with reverence in praise and prayer, and to live a life of obedience to Him. This aim has priority in order of discussion. It is not the aim to be emphasized mostly, for the Mission Band presupposes that children are being directed more distinctly toward this end by other valid agencies of the church and the home.

2. That each child may learn how to be a worthy member of society in widest sense of world citizenship. They shall learn how to be helpful and sympathetic toward all mankind. Especially are the children to learn the missionary needs of the home and foreign fields, as these needs in particular affect the children of the various lands.

3. That each child shall know Jesus Christ as his Saviour and believe in world salvation through Him and recognize himself as in duty and in gratitude bound to help fulfill the great

commission. Here belongs the study of biographies of men and women so consecrated.

4. That each child may know that his organization unites him to all the affiliated forces of Christendom for the fulfillment of these purposes as their organization stands auxiliary to and under the care of the W. M. S. Here belongs the consideration that the Mission Band aims to avoid all conflict and duplication of training and to stand in most amicable fellowship with other agencies tending to promote common aims. However, the W. M. S. wishes that the Mission Band might share in the confidence, that the distinctive aims which it emphasizes can best be attained under the tutelage of the W. M. S. A lasting loyalty to Missions is to be impressed.

5. That the children may understand that their offerings and material assistance to missions are real, essential help which would be left undone, if not done by the children.

6. That subsidiary aims such as social fellowship, entertainment, and whatever appeals to child interest, capacity, talents, or inclinations, are valid for maintaining a hold on children that they may be brought under influence inducing to higher aims.

We were observing a double star. When it was my turn to look, I saw only a speck of light. I wondered why those who observed before I had uttered exclamations of pleased surprise and I asked what there was to enthuse over in seeing a speck of light through a telescope. Some one had touched the great equatorial and the double star had been thrown out of its field and an ordinary star in. When the double star was brought back into the field I saw it like two balls of colored yarn, a red and a green, suspended side by side, one of the wonders of the heavens. If you keep these Mission Band aims steadily in view you will see great wonders in the development of the children; but, if you let these objectives slip out of the focus of your endeavor and let mere means take their place, your work will become perfunctory and uninteresting. If you permit the means—the story, the games, the song and prayers, etc., take the place of the higher aim you will succeed only indifferently.

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